

The Living Church

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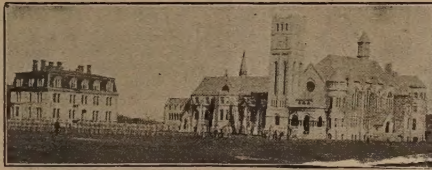
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THE LITERARY CRITIC CRITICISED.

THE tables are turned by *The Critic*, of New York, in two articles by Mr. George S. Goodwin on the subject of Book Reviewing. In the first of these, published in the June issue, he presents the result of certain inquiries made of a number of leading authors, as to their opinions of reviewers in general. The second of the papers is in the August number, and in the same manner gives the opinions of a number of book publishers as to book reviews and reviewers. As no department of THE LIVING CHURCH is more carefully prepared than the Literary department, which embraces the review of new books, we have been especially interested in these papers.

The questions put to the authors are intended to bring out their views as to (1) the desirability of book reviews; (2) what constitutes a fair review; (3) whether they discover any lack of conscientiousness in reviews; (4) whether English reviews are superior to those of Americans; and (5) whether book-reviewing is adequately described as "an impudent intrusion on the business of authorship."

Among those authors who respond to Mr. Goodwin's questions are William Dean Howells, Thomas Nelson Page, Cyrus T. Brady, and others. They generally agree that they desire to have their books reviewed, though Mr. Page believes "there is very little reviewing done nowadays," for "much of what goes under the head of reviewing should more properly be termed 'Notices of Books.'" There is difference of opinion as to the reputed lack of conscientiousness, and not many direct answers to the other questions.

The questions put to the publishers are more elaborate, but of the same general character. They are answered, among others, by representatives of the houses of D. Appleton & Co., The Century Co., Dodd, Mead & Co., McClure, Phillips & Co., Houghton, Mifflin & Co., Harper & Bros., etc. Generally speaking, the publishers are agreed that book reviews are very desirable, though Messrs. Dodd, Mead & Co. believe otherwise; which leads us to inquire what ordinary, fairly-read person can name off-hand a book published by that house during the past year or two, and the further question whether there might not be a quicker recollection if there had been more reviews of any such books? The publishers are no more agreed than the authors as to conscientiousness of reviewers, they do not usually rate English reviews higher than American, they do not believe that the quality of reviews is influenced by the amount of advertising placed in any given journal. "In our long business experience," say Messrs. Henry Holt & Co., "we never knew but one editor to have the shamelessness to confess that his paper was influenced by such considerations, and that was the editor of a metropolitan daily. The remark was made thirty years ago, and we did not advertise in the paper or send them a book for review until the management was changed."

THERE ARE SOME opinions expressed and observations made, that show a striking failure to appreciate how a Literary department is managed by such a journal as, for instance, THE LIVING CHURCH. It is probably to the weekly papers that the reading public turn for their advance opinions of new books. The daily almost invariably fills its lengthy notices with long extracts from the book, sometimes leading one to believe that

the book becomes unnecessary by reason of the large portions thus reprinted. The monthlies, on the other hand, except those devoted primarily to literary matters, cannot give the space to any adequate reviews. The weekly press is then the normal method whereby publisher and author alike are brought into touch with the educated reader. In spite of the reputed decadence of the weekly paper, it is to that, that literary people still turn for their intellectual stimulus. The daily and the monthly serve other purposes entirely. It is the weekly paper alone (generally speaking) that can be reckoned a factor in the art of reviewing.

Many of the replies, from both authors and publishers, try to excuse editors for an assumed hastiness in reviews, by recalling how many books come to them for that purpose. Thus, the Harpers believe that "Modern methods of newspaper making necessitate haste in the preparation of book reviews," and Mr. Thomas Nelson Page believes that "One trouble is that they [the reviewers] are too hard-worked." There are other similar opinions expressed.

This criticism shows a misapprehension as to who are the reviewers. Why should undue haste be required? Why should reviewers be "too hard-worked"? With THE LIVING CHURCH, no single reviewer receives more volumes than he can conveniently and intelligently review. The supposition of some of those who reply to Mr. Goodwin's questions appears to be that one or two persons alone are responsible for all the reviews, so that a large influx of books means over-worked reviewers. But unless the methods of THE LIVING CHURCH are seriously at variance with methods of the weekly press generally, the supposition is altogether incorrect. The books are divided among a corps of expert reviewers, sufficiently large to prevent any such crowding. The large number of volumes received does indeed materially curtail the space that can be devoted to reviews of single books, but it does not in any respect lessen the care that can be and should be devoted to each.

Mr. Brady wisely suggests: "I should have the reviews signed." "The value of signed reviews is apparent to everyone." For some years the reviews of any considerable elaboration in THE LIVING CHURCH have been signed. This is desirable on two accounts. First, a reviewer at any considerable length is entitled to have his name signed to his production. He is an author, as truly as is the writer of the book itself, and frequently has a deeper technical knowledge of their common subject. Secondly, not having read the book, the editor cannot be sure that the view taken by the reviewer would be his view. An editor chooses reviewers whom he believes to be, in general, in sympathy with the policy and views of the paper; beyond that, he cannot personally be held responsible for the reviewer's criticism of books, unless he has also himself read the book. This is more quickly apparent to the reader if the review is signed.

Mr. Goodwin's authors polled are, all of them, novelists. Consequently their views of reviews and reviewers are from a somewhat narrow point of view. From their very quantity and their popular character, novels are not usually accorded the space that is given to more technical works. The reviews indeed ought to be equally intelligent and discriminating, but, with the usual limitations of space, they cannot be extended criticisms. Indeed very few works of fiction are deserving of analytic review—we say it without any intention of reflecting upon them. They are adequately treated without such analysis. They are hardly susceptible of it. There are exceptions, in such special cases as *Robert Elsmere*, where the purpose of the book extends beyond the mere production of fiction, and it is always helpful to analyze the style of such masters as Thackeray and Scott. It cannot be said, however, that the weekly journal would be justified in devoting any considerable space to extended reviews of novels. Mr. S. L. Clemens (Mark Twain) may think he occupies a superior point of view when, in answer to his questioner, he replies simply: "I suppose I ought to take an interest in this subject, but really I don't"; but as a matter of fact the public may be placed in the position of replying, with respect to reviews of works of the character of his own, "Neither do we." An analytic review of *Innocents Abroad* would be an anomaly. It would constitute as huge a joke as any of the witticisms of Mark Twain. Only serious literature need ordinarily be the subject of serious reviews.

This, then, throws some light upon the question addressed by Mr. Goodwin to the publishers, but not to the authors, respecting the "up-to-date" practice on the part of publishers, of sending printed notices of books sent out for review. Certainly the journal which uses those notices wholly abdicates the prerogative of review, or criticism, simply echoing the words of

that interested party, the publisher. Mr. Brady feels that he has a grievance because reviews "are in many cases made up of excerpts from the publishers' circulars. In one of my own books, the circular referred to contained a gross historical error, which did not appear in the book. I think over fifty journals used that notice, error and all; included in this number were one or two journals and one magazine pretending to be authorities." He is therefore "afraid that there is a great lack of conscientiousness in book reviews."

But is his fear justified by the fact that he has stated? Very few journals pretend to do more with novels than merely to state their general scope. They cannot well do anything more elaborate. Is it indefensible, then, to use the publisher's notice—assuming that it does not purport to express anything more than that—instead of writing a new summary? It would certainly be indefensible to commend or praise the book, on the publisher's word; but is it, merely to summarize it? The practice, however, we may add, is not our own. We prefer to ask our own reviewers to state their impressions of books submitted to them; but where those publishers' notices are wisely written, we should not say, with Mr. Brady, that to use them is evidence of a "lack of conscientiousness." If it is, he must hold his publisher to be *particeps criminis*, for supplying the notice.

BUT WE DO observe an apparent "lack of conscientiousness" in the review of serious works in journals that ought to be above prejudice and littleness. We have observed reviews that seemed to be tinged with prejudice against the author or the publisher. This, unhappily, is conspicuously the case in reviews of theological works. There are periodicals that are almost invariably unfair to the publications of certain religious houses. There are authors for whom it is difficult to obtain an unbiased judgment. We have sometimes sent books of the latter class to English reviewers, in order that the element of personality might be entirely eliminated from the review. Theology and serious literature generally ought to be treated by the weekly press, and particularly by the Church press, with a fulness which they cannot accord to works of fiction, and with the most unflinching justice. Their reviews ought invariably to proceed from writers whose knowledge on the subject matter of the book entitles them to speak in criticism—it matters not whether favorable or unfavorable—of the works of others. A large part of the value of serious literature is derived from the criticism of any work by the competent reviewers whose trained intellects and practised pens are ready to test it. Many an author, and particularly those of the first rank, has largely modified or changed his work in second editions, by reason of flaws shown by this critical test. Only the little-minded author resents such criticism. Indeed, from the author's standpoint, intelligent attention to his work, though it be criticised, is the highest compliment that can be bestowed upon him. No one makes elaborate criticism of a book that is merely commonplace or negative. And from the reader's standpoint, the discussion of contemporary literature by competent critics is one of the most useful purposes which the weekly journal can serve.

Of no department of THE LIVING CHURCH is the Editor more proud than of the work of his able associates in the Literary pages. They number among them, men who have given careful study to their several specialties, and whose voice is always an intelligent voice. Perhaps we may add, since Mr. Goodwin is particularly insistent upon this query, that none of them have the slightest intimation what may be the relations existing, with respect to advertising or otherwise, between the publishers of the works sent to them for review, and the publishers or advertising department of THE LIVING CHURCH.

And if less space is devoted to the notices of new fiction and of works of more transient interest, it is not because these are dealt with less "conscientiously" or less intelligently, but because neither the interest of readers nor the best use of limited space would be served by subjecting these to the severe analytical review often given to more serious literature.

FEW utterances of our Bishops have been so widely circulated throughout the country as a plea made not long since by the Bishop of Milwaukee, and printed in his diocesan paper, *The Church Times*, in which he urged the clergy, and particularly the younger of them, to abstain from the offensive use of tobacco. His plea was called out by the published report that an order had been made by the Chicago & Northwestern Railroad officials forbidding the use of tobacco by their employees. Commenting on this, Bishop Nicholson urged that the clergy

should voluntarily take upon themselves that measure of self-denial which the railroad company felt justified in enforcing as a matter of discipline in the interests of their patrons. Surely if the use of tobacco by a railway conductor is calculated to make his services offensive to a portion of the railway passengers with whom he comes in contact, what shall be said of its use by those who sustain the relation of priestly adviser to refined women and those to whom the weed is offensive?

Bishop Nicholson's words were copied by the secular papers throughout the country, and the wide circulation given them has resulted, we are told, in a mail of such dimensions as to fill the Bishop with some degree of consternation. Bishops and priests, presiding elders and circuit riders, men and women, friends and strangers, have showered upon him their thanks for his noble crusade of reform, relating instance after instance where the intemperate use of tobacco by the clergy had more than counteracted the spiritual influence which they might otherwise have wielded.

The Bishop of Milwaukee is now seconded in this crusade by the Bishop of Kansas, who has issued in his diocesan paper a strong appeal of like import to his clergy, under the suggestive heading, "Stop Burning Incense to the Devil!"

"We are delighted to read," says Bishop Millsbaugh, "the following press dispatch in regard to Bishop Nicholson's protest against clerical tobacco worms." Bishop Millsbaugh then quotes Bishop Nicholson in full. Continuing, he says:

"We hope the Bishop will keep up the fight. We hope every other Bishop in America will come to his help. Nothing can be done with the 'old smokers,' but if the Bishops would set their faces as a flint against every young man who comes to them for Holy Orders reeking with the unholy stench of mad wrecking, body breaking, soul defiling tobacco, the next generation of clergy would be cleaner, sweeter, wiser, and better for it.

"The Methodists did this very thing several years ago, and the result is noticeable in the brightest, cleanest, and best lot of young men they ever had in the ranks. It is a rare thing to see a Methodist preacher now who uses tobacco. A generation ago you could hardly find one who did not use it. We know from experience that it is a vile and useless habit—for the clergy. Just think of a priest, who should be the cleanest man on earth, representing the purest religion, going into the holiest of holy places with a breath more offensive than a sewer pipe! Even a billy goat would not stand the diabolical odor five minutes.

"The time is ripe for this reform. It is dead ripe!"

Truly the premier apostle to the Gentiles was not the last of the clergy to listen to the sorrowful voice of his Lord: "It is hard for thee to kick against the pricks."

And conscience still supplies pricks.

A CURIOUS and grimly humorous coincidence is presented by the reading, in the London Letter this week, of the very hesitating approval given by the Bishop of Exeter to the erection of a Calvary Group—Our Lord on the Cross with St. Mary and St. John on either side—on the roodscreen of a church in his Diocese, when we have only just read in the secular papers the report by cable that the King has ordered that a similar group be placed in Westminster Abbey as a memorial of his Coronation. We do not indeed know from the reports yet at hand what is the exact place of that memorial, whether on the screen or elsewhere. We shall await the fuller report with interest. The place, however, is of little importance, compared with the memorial itself. Will the Protestant objectors, we wonder, maintain that their King is forcing "idolatry" upon the land?

Truly, the world moves.

ANSWERS TO CORRESPONDENTS.

J. M. G.—(1) The use of holy water is not frequent in the Anglican Communion. Its use was a symbol of the purification of the heart of the Christian and in some form appears to be quite ancient. The ceremonial sprinkling before the Eucharist is termed the *Asperges*.

(2) The color of dalmatic and tunic follows the ordinary sequence of ecclesiastical colors and should always follow that of the chasuble worn by the celebrant. The purple color would therefore be that for the penitential and semi-penitential seasons. There was formerly a custom also for the Bishop to wear a purple dalmatic under his chasuble at a pontifical celebration. That custom is now, so far as we know, entirely obsolete in the Anglican Communion.

It is good for a man to be checked, crossed, disappointed; made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in Heaven who loves him with an eternal love, and a Holy Spirit in Heaven who will give him a right judgment in all things, and a Saviour who can be touched with the feelings of his infirmities.—Charles Kingsley.

LONDON LETTER.

LONDON, August 5, 1902.

OLD St. Botolph's, Billingsgate, unlike its namesakes at Aldgate, Bishopsgate, and Aldersgate, has long since vanished from the city, but its queer little churchyard, fronting the famous fish market, and now paved over with a sturdy young plane tree in the centre, is still with us, and now to be used again, though for a distinctly new purpose. Close by, and under the shadow of The Monument stands the church of St. Mary-at-Hill, with which the parish of St. Botolph is united, and the rector, the Rev. Mr. Carlile, founder of the Church Army, is now going to have daily open-air services conducted in the long-disused churchyard by his Army for the benefit of the fish porters and other workers in the market. The opening ceremony, performed by the Archdeacon of London, took place on July 24th, the churchyard being filled to overflowing with market men. "They were there" (says *The Daily News's* descriptive writer) "fresh from the market, some without hats or jackets, others wearing their peculiar headgear for carrying boxes of fish. The sight of them was good, and the smell of them—aided by the market—was like a meal." The Archdeacon, in his address, pointed out the antiquity of the practice of open-air preaching, and said that there was nearly always a cross in the churchyard from which the preaching took place, generally dedicated to St. Martin. "In the time of John and Charles Wesley, who were two clergymen, like Mr. Carlile, very earnest in preaching to the people, open-air preaching was carried on by them with such success that even rough miners were moved to tears." Then he went on to say that if work such as Mr. Carlile was now carrying on in the Church had been going on in those days, he fully believed that the great Wesleyan-Methodist body would never have broken away but would have been "hand-to-hand to-day with the Church." At the conclusion of the dedicatory service, following the address, the procession from St. Mary's-at-Hill, headed by the Church Army band, returned to the Church, where the Archdeacon gave another brief address.

The Rev. Charles E. Osborne, vicar of Seghill, Dudley R. S. O., Northumberland, has communicated with the London newspaper press as follows:

"SIR:—At the request of the late Father Dolling's family, I have undertaken to write his life, and I shall be greatly obliged if you will allow me through your columns to ask any of his friends who may possess letters or other reminiscences of Father Dolling, kindly to let me see them for the purposes of the memoir. All letters shall be carefully preserved and returned in due course to their owners."

The extraordinary action of the committee of the approaching Church Congress at Northampton in appointing Canon Hensley Henson as one of the speakers on Home Reunion, has, not unnaturally, called forth some strong protests from Churchmen who are still old-fashioned enough to hold with St. Jude that we "should earnestly contend for the faith which was once delivered unto the Saints." The Rev. C. E. Brooke, vicar of the Church of St. John the Divine, Kennington, S. W., thus writes to *The Guardian*:

"It is no mere matter of difference of opinion with regard to the Ministry and Apostolic Succession which prompts me to write. . . . I feel, however, many will agree with me that it is an intolerable scandal that the committee should have appointed one who, to quote your own words (the *Guardian*, June 18th, 1902, p. 896), 'has almost gone out of his way to say that he would "rejoice to know" that Bishops would not refuse ordination to men who are not prepared to accept the doctrine of the Virgin-birth of our Lord, and, if we understand him rightly, His bodily Resurrection,' and that 'he would readily exert himself to coöperate in creating a public opinion within the Church which would strengthen their Lordships' hands in carrying out a tolerant policy' in this matter."

In reply, Canon Henson has the audacity to reproduce *verbatim* from *Cross Bench Views*—surely prejudicially to his own case—the two paragraphs containing the heterodox views adversely criticised by *The Guardian* reviewer, and also repudiated by the vicar of St. John's the Divine, and adds:

"This is the language which Canon Brooke thinks so criminally heterodox that I ought to be driven from office in the National Church, and denied a hearing in any assembly of English Churchmen. I do not think the general body of my fellow Churchmen will accept his opinion."

Here is a sample of Canon Henson's "language":

"The Virgin-birth of our Saviour is the traditional Christian notion of the mode of that supreme Mystery; and bodily resuscitation

in the coarsest sense was, and I suppose generally is, the traditional Christian notion of the mode of Christ's resurrection."

Commenting thereon, another correspondent of *The Guardian*, Mr. C. F. Thompson, of Hampstead, writes thus:

"If the 'Virgin-birth' and the bodily resurrection of Christ are 'traditional notions' only, what difficulties lie in the way of 'a generous tolerance of a free interpretation of existing formularies,' seeing that the question of fact or fiction is an open one? I ask, in all seriousness, how is it possible to reconcile such views, as here stated, with any reasonable and Scriptural belief in the Incarnation?"

Quosque tandem? Oh! for the speedy removal of the grievous scandal of such men as Canons Henson and Cheyne and Mr. Beeby holding the Order and Ministry of Priesthood, when (if words have any real meaning) they virtually reject the Faith of Jesus and of the Catholic Church. Oh! that the spirit of their ecclesiastical superiors may soon be so stirred within them as to make their lips break silence, and also cause them to take some definite action in the matter.

Last week two Protestant members of the House of Commons put a question each, not this time to Mr. Balfour, but to Sir John Gorst, Vice-President of the Committee of Council on Education. Mr. McArthur was anxious to know whether Sir John "is aware" that on Corpus Christi day children of the day schools of St. Mark's, St. Marylebone, "were conducted to a service in the church, at which incense was used and Holy Communion celebrated without the requisite number of communicants; and will he say whether . . . ?" The Vice-President's reply was that the Board of Education "have no information as to the facts alleged." Mr. Wilson asked the same Right Hon. gentleman whether he "is aware" that the children of the Church school at Dorchester, Oxon, "are required to say the Hail Mary, to bow to the crucifix, to attend the children's Mass on Saints' days, and to bow to the altar, that several children who refused to bow to the altar have been caned on returning to school, and that children whose parents objected to their going to Mass are not allowed to take part in the school treat, and whether he will say what action he will take in the matter?" Replying thereto, Sir John Gorst said the statements suggested by the honorable member "were not admitted" by the Board of Education "as accurate," and it was "positively denied" that any child had ever been caned for refusing to bow to the altar. "The religious instruction and observances in the public elementary schools were subject to regulation by the managers and not by the Board of Education. Any attempt on their part to sanction or disallow religious instruction or observances prescribed by the managers would be, in their opinion, contrary to the spirit of the 97th section of the Elementary Education Act." On being asked whether it was permissible to take children out of school to the church, Sir John said: "There is no objection whatever to children being taken from school to a place of worship. It is constantly done." By asking their questions the two Protestant members obviously meant to make a little political capital for the sake of the impecunious Opposition side of the House just at that particular juncture of the controversial debates on the Education Bill; for Protestant dissent, at any rate as represented in the Commons, is nothing if not fanatically political.

The All Saints' Community have had presented to them for use in the chapel of All Saints' Boys' Orphanage, Lewisham, a silver chalice and paten.

"The gift (says *The Church Times*) is in memory of the late Mrs. Houghton, wife of the Rev. Dr. Houghton, rector of the Church of the Transfiguration, New York. Dr. and Mrs. Houghton have visited London regularly for the past sixteen years, and it was during these visits that Mrs. Houghton commenced to take a deep interest in the work of the Sisters. The inscription on both chalice and paten bears the name and date of death of Mrs. Houghton. Dr. Houghton has also presented a handsome silver-gilt pyx to the same community for use in St. Elizabeth's Hospital, Mortimer Street, W. The inscription is the same as on the Lewisham chalice and paten. It may be remembered that some years ago, so soon as it was known that a new church at Lewisham was named *The Transfiguration*, the rector of *The Transfiguration*, New York, immediately forwarded a sum sufficient to defray the cost of a handsome font."

The Bishop of Exeter has recently been at Shaldon (near Teignmouth) to consecrate perhaps the most beautiful modern church in South Devon. One striking feature of Mr. Sidding's architectural work in connection with this new church is a Calvary on the exterior of the fabric, while the interior is well worth going a long way to see. The chancel screen is of grey and white stone, enriched with exquisite tracing, and besides the Rood and accompanying figures of Our Lady and St. John, bears the figure of St. Peter (the Patron), St. Paul,

and St. Nicholas. The font, also a fine piece of figure sculpture, represents St. John Baptist as a child holding a shell. The Bishop of Exeter, in his sermon, said that during the last few weeks his attention had been much called by letters to the adornment of the church—as belonging to "a character and type which it was not expected that the Bishop would recognize by personal consecration." He did not for a moment "admit that which had been represented to him." In consequence of an inadvertence, however, "there had been at least one thing about which he had had to make an interference." He had been obliged to take the exceptional step of saying that the consecration would not take place "until a written engagement had been made and signed by the clergyman and churchwardens that certain illegal things should be removed without delay after the consecration." The matter in question was the removal of the stone altars, which his Lordship believed were "contrary to the law." As to the figures on the screen, "Were they likely to excite the people of Shaldon to idolatry?" He did not think so, and, so far as he knew, "those figures were not contrary to the law." They stood there "as works of art." Yes, but it is a pity that the Bishop did not take up an even more defensible position than that, and boldly say that the sacred Rood and other figures on the screen stood there primarily out of honor to our Lord Jesus Christ and His blessed Saints, and to stimulate the devotion of the faithful.

Last Wednesday evening Kensit the arch-blasphemer and brawler endeavored to hold a Protestant demonstration in the Corn Exchange, Stratford-on-Avon, but (to quote from *The Daily News*) "such a scene of noise and confusion occurred that, after trying for more than an hour to make himself heard, the meeting had to be abandoned." The scene when the lecturer profanely produced a wafer, is said to have been "indescribable." As it was manifest the concourse of people present would not allow the lecture to be delivered, Kensit was finally prevailed upon by the police to leave the platform and retire into a back room. They then cleared the Corn Exchange.

Mr. Kensit is now vehemently appealing in *The Record*, and other sympathetic newspaper organs, for largely increased funds to carry on the work of his Protestant Truth Society. The appeal, addressed, "Dear Protestant Friends," presses home to them the question set forth at the top of the letter in great primer style of type: "A Pressing Question to All Lovers of an Open Bible. Shall We Allow the Reformation to be Undone?" In reading the following extract from the appeal, one might almost imagine himself back in the times of the Lollards or the heretics of Henry VIII's reign:

"Our bands of Wickliffe Preachers are traversing the country through counties, cities, towns, and villages, and with the 'Sword of the Spirit' are fighting against priestcraft, and faithfully preaching the truths of the Gospel."

The London correspondent of the *Liverpool Daily Post* learns that "an important Protestant movement has arisen out of the resignation of Lord Salisbury"; whose "sacerdotal inclinations" were revealed in his ecclesiastical appointments. This new movement has for its purpose "the seeking of assurances from Mr. Balfour that this policy will not be persisted in," and pointing out that the Protestant electorate is now "an organized force." But Mr. Balfour will probably remember that the Protestant electorate was "an organized force" at the last General Election, and that its influence at the polls was almost nil.

J. G. HALL.

THE PLACE OF THE SMALL COLLEGE.

PRESIDENT HYDE of Bowdoin, and President Harris of Amherst, join in a discussion of this topic in the Educational Number of *The Outlook*. Dr. Hyde says:

At the Bowdoin Centennial the witty Chief Justice of Maine, John A. Peters, a Yale graduate, described the difference between a large and a small college by saying that in the large university the student goes through more college, but in the small college more college goes through the student. The difference is not merely one of numbers. A small college, to justify the praise bestowed upon it, must be one in which practically all the instruction is given by permanent professors, who meet the students in the same department year after year, and stamp the impress of their personality and point of view upon them. If colleges which turn over half their work to inexperienced young men on year appointments, on salaries of from two to ten hundred dollars, fail to produce the training claimed for small colleges, it is not because they are small in the number of their students, but because, in their haste to multiply courses and expand, they have lost what is characteristic of the small college without getting the distinctive advantages of the great university.

NEW YORK LETTER.

SEVERAL of the local papers last week had articles calling attention to an unusual number of vacancies in New York and Brooklyn rectorates and pastorates. Of about fifteen vacancies cited, more than half were in Church organizations, three in Brooklyn and five in Manhattan and the Bronx. The number of these vacancies is certainly larger than is usual at any one time. In Brooklyn, two of the more important churches, Holy Trinity and Grace, are without rectors, the one by the resignation of the Rev. Dr. S. D. McConnell, who is soon to begin work in All Souls', Manhattan, and the other by the election of the Rev. Dr. Frederick Burgess to the episcopate. St. George's parish is also without a rector, owing to the resignation of the Rev. W. A. Wasson, as recorded in our Letter of last week. In Manhattan the most notable vacancy of course is that of Dean of the General Seminary, and local discussion of the matter has brought out the fact that the office was endowed by the father of the late Dean Hoffman, with the provision, however, that so long as his son was Dean, the interest of the endowment should be added to the principal. It was generally known that Dean Hoffman received no salary, but the conditions of the endowment are surprising to many. There is no recent precedent in the matter and the trustees of the Seminary will fix the salary of the new Dean, probably at the time he is chosen. The income from the endowment is not known. Other vacancies in New York proper are the vicariate of St. Agnes' chapel, Trinity parish, from which the Rev. Dr. Charles T. Olmsted goes to become Bishop Coadjutor of Central New York; Epiphany parish, made vacant, sadly enough, by the untimely death of the Rev. E. L. Atkinson; St. Mary's, Mott Haven; and Holy Sepulchre.

The August meeting of the New York Local Assembly of the Brotherhood of St. Andrew was held on Thursday of last week at St. Bartholomew's parish house. The roof garden was to have been the place of meeting, but the coolness of the evening made adjournment to rooms in the building advisable, and the addresses were made under cover. President Kiernan was absent and Mr. Alexander M. Hadden presided in his place. The evening was largely taken up with a discussion of the suggested change in the Brotherhood Rule of Service, the first speaker being President Barlow of the Newark Local Assembly. Mr. Barlow said that in Newark the men were not as conservative as those in New York, and that most of them were in favor of a change. He said that the Brotherhood has made progress along other lines and that he was sure that it would be possible, as well as advisable, to restate the rule, putting it in good English, and stating it concisely and to the point, leaving no loophole for wrangling. A number of short addresses were made, some favoring a change, some opposing it, but the general opinion was voiced by Mr. Hadden, who said that earnest discussion of the subject could do no harm and that it ought to be thoroughly talked over by all chapters and assemblies before the October convention in Boston.

It is planned to build a new stone façade to the Church of the Holy Apostles, on Ninth Avenue, not far from the General Seminary grounds, in memory of the late rector, the Rev. Dr. Brady E. Backus. The members of the parish are now raising a fund for the purpose and it is hoped that the work can be done without great delay. The church is a brick structure, not at all imposing in appearance, and the proposed façade would be a great improvement to the property and the neighborhood. The rector, the Rev. Robert L. Paddock, has recently appointed as his assistant the Rev. Henry B. Olmstead, a recent graduate of the Episcopal Theological School at Cambridge. He was a member of the class of '98, Yale.

The Constable family, by whose beneficence St. Thomas' Church, Mamaroneck, was built, has added to its gifts to the parish a plot of ground, about an acre in extent, and a rectory which is now building upon it. The site is near the church but on somewhat higher ground, and offers a much better situation for a rectory than the site of the present one, which is below and behind the church. The ground around the new rectory is to be laid out as a park. When it is completed, the parish house and present rectory will be connected, giving much needed room for parish work.

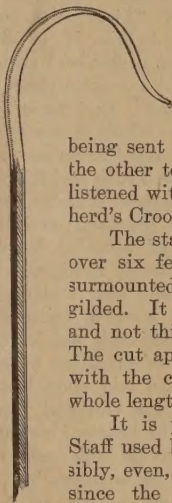
TAKE TIME to breathe a morning prayer, asking God to keep you from evil, and use you for His glory during the day.—*Canadian Churchman*.

LABOR to keep alive in your heart that little spark of celestial fire—conscience.—*Washington*.

BISHOP KEMPER'S PASTORAL STAFF.

AN OBJECT of widespread missionary interest, long lost and now recovered, has been placed among the missionary collection of the Diocese of Milwaukee, in the form of a rude pastoral staff used by Bishop Kemper in the sixties. This staff was given to a mission at Bloomfield, a wholly rural point seven miles from Lake Geneva, by Mr. William H. Whiting, now deceased, the father-in-law of the present Bishop of West Missouri. Mr. Whiting, who had been a pupil at the famous Dr. Muhlenberg's school at Flushing, N. Y., came to Wisconsin about 1865 and located near Bloomfield. Being an ardent Churchman, he soon made the acquaintance of Bishop Kemper, and became the mainstay of the mission at Bloomfield, where a rude wooden church had been erected, surrounded by the graveyard. Mr. Whiting, being an adept at hand carving in wood, carved out this staff and presented it to the mission at Bloomfield, where it was always used by Bishop Kemper and Bishop Armitage at their visitations. It was called by the former his Shepherd's Crook, and he often drew the lesson of the Good Shepherd and the sheep, from it, telling the people he was the shepherd for One greater than he.

With the change in population which passed over Wisconsin in the seventies, whereby a new foreign population almost wholly supplanted the earlier rural settlers—that change which played such havoc with our missionary work—the mission at Bloomfield was discontinued, regular services in the old church never having been resumed. The "Shepherd's Crook" thereby became lost to the Church, and its missionary associations almost forgotten. The tradition of it, however, reached the ears of the present Bishop of Milwaukee soon after his consecration, and at his instance a quiet quest was made for the old object, which was continued until the present time, when the staff was discovered and restored to the successor of the apostolic Kemper in the see of Milwaukee.



It was used by Bishop Nicholson at the Ordination at St. Alban's Church, Sussex, which was mentioned in these columns last week, when two deacons were advanced to the priesthood before being sent out as missionaries, the one to Alaska and the other to Japan. The congregation there gathered listened with marked interest to the story of the Shepherd's Crook as told by the Bishop.

The staff is a slender rod of dark wood, something over six feet high, carved by hand and stained, and surmounted by a well designed crook, which latter is gilded. It is throughout rudely simple and unadorned, and not thicker through than an ordinary stout cane. The cut appended shows the upper third of the staff, with the crook, the staff being uniform through its whole length.

It is probable that this was the first Pastoral Staff used by any of our Bishops in this country; possibly, even, the first used in the Anglican Communion since the Reformation. It has been placed with other missionary relics in a room in the Cathedral guild hall at Milwaukee, and is one of the most interesting missionary relics pertaining to the ministry of the first Missionary Bishop of the American Church.

"THERE is modern sophism just as there was ancient philosophic quibbling," says the *New York Observer* (Pres.). "Pontius Pilate as a flippant questioner re-appears in every age. Men, however, cannot help talking about truth even while they scout the idea of attaining to any assured conviction regarding it. 'What is truth?' remains as the perpetual conundrum. Evidently—unless the position of the old thoroughgoing skepticism of Greek days be taken—there must somewhere be some ascertainable truth, and if so it is the business of men to find it out. Absolute skepticism simply means the stultification of reason. No man is a skeptic regarding the practical affairs of life, but at least uses his head to figure out his accounts. In the commercial and political world know-nothingism is at a discount. There are no agnostic bankers, or merchants, or sea captains, or politicians. In daily life the man who knows goes to the front. Why then should man seek to demit his intellectual rights and to mislay his brain as soon as it is proposed to think upon worldly themes and religious subjects? If the mind is good for lower things it ought also to be good for higher things. If men bank on truth for the purposes of worldly gain and traffic, they ought also to value it for the purposes of the invisible spiritual life. Yet many seem to think it the thing to assume an agnostical temper as soon as the great questions of destiny are broached."

THE AMBASSADORIAL CHARACTER OF THE PRIESTHOOD.

FROM A SERMON PREACHED AT THE SILVER JUBILEE OF THE REV. E. B. TAYLOR, M.A., RECTOR OF THE PARISH OF THE ASCENSION, WESTMINSTER, MD., AND SECRETARY-GENERAL OF THE C.B.S., JULY 3, 1902.

BY THE REV. WILLIAM HARMAN VAN ALLEN, M.A.,
Rector of Grace Parish, Elmira, N. Y.

THE ministers of Jesus Christ are sent by Him as He was sent by the Father: so we know, for He Himself affirms it. But He bore a three-fold office: He was Prophet, Priest, and King. This triple character, therefore, is impressed on His servants of the New Covenant, conformed to His likeness; and we see it expressed in the three-fold nature of the work they have to do: to bless, to offer sacrifice, and to pardon.

And first, they are Prophets of God: they deliver a Divine message, declaring God's will, teaching His ways, pronouncing benedictions, denouncing curses; their voice is as the voice of the trumpet of God, talking with men. The essence of the prophetic office is not the revelation of things to come. Malachi, bidding bring all the tithes into God's storehouse, Nathan, saying to conscience-smitten David, "Thou art the man," were as truly prophets then, as ever. Our prophetic ministry is exercised chiefly through what St. Austin calls "the Sacrament of Preaching." That is a dangerous tendency which would depreciate preaching, as if other aspects of our duty were thereby made plainer. The altar must be the most exalted object in the church, since a church is only a shelter for an altar; but pulpit and lectern are not less needful, since "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" The Ambassador of Christ is to declare, not his own will, but His that sent him. "Thus saith the Lord," must preface his message; and woe to him if he add enticing words of man's wisdom! "I have not spoken of Myself, but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak": that must be his rule. He must not shun to declare the whole counsel of God, whether men will hear or forbear; there must be no accommodation to laxity, no compromise of absolute Truth and Right, no impairment of the *Depositum*. The highest standard of morals, and that universally applied, he must proclaim; and for the substance of his doctrine, that body of revealed Truth which ecumenical consent safeguards, the Catholic Faith, which whosoever wills to be safe must keep whole and undefiled. To-day, in special, when the assaults of a boastful criticism are turned against "the infallible and undecivable oracles of God," there is need for him to recall often the declaration which every Ordinand must make before hands are laid upon him: "I do believe the Canonical Scriptures of the Old and New Testaments to be the word of God," and to hearten himself by that solemn reassurance which God gives us through Jeremy: "They shall know whose Word shall stand, Mine or theirs."

The Prophetic Office, then, is of the utmost importance. No ethical system can impose the categorical imperative of Duty, apart from Religion; and no Religion can endure without definite, authoritative, and divinely declared Doctrine, set forth from human lips. But Christ's Ambassadors are not Prophets only; they are priests, even as is He who is a Priest forever, after the order of Melchizedek. There is indeed a true priesthood of the laity, who are kings and priests unto God; and each time the Body of Christ is put into the outstretched palm of a devout communicant, that mystic Hebrew word is brought to mind, which calls the consecration of Aaronic priests "filling the hand"; since these, too, have "somewhat to offer." But though Israel of old was a priestly nation, the sons of Aaron bore the office of priesthood by divine right, so that Korah, Dathan, and Abiram sinned by their intrusion, and Uzziah went leprous to his grave for emulating their rashness. And so the Christian Church has its proper, official, organic Priesthood, of Apostolic, nay, of Divine origin: not independent and absolute, but derived and representative. Christ is the great High Priest, the true Priest; but, by His grace, we share in His Priesthood. And so the Angelic Doctor: "It is the proper office of a priest to be a mediator between God and the people." Our Lord is the only Mediator; yet in Him we mediate, standing between God and our brethren, not as barriers, but as channels of communication. "Go, show yourselves to the priests," is Christ's command, now as of old time, to those He redeems.

Now Priesthood confers a character, we are taught, im-

pressed on the intellect by way of light, on the affections by way of love. Light and love, then, are characteristics of a faithful priest. But even as the light is supernatural, from Revelation, so the love must be supernatural in its origin and manifestation. Christ is Love, even as He is Light; and He showed forth His love in this, that He is both Victim and Priest. Wherefore, we, who are His Ambassadors, must offer ourselves wholly, an oblation to God, nothing kept back. To seek the priestly office in a day and land like ours, is itself proof of the spirit of self-sacrifice. But that spirit must burn with a steady flame, not with a sudden blaze, soon to be extinguished. Never to be our own masters, but always "ourselves your servants for Jesus' sake"; to have no hope of worldly advancement; to care for none of the things of the earth, counting them dung and dross; to spend and be spent for love of men; to lay down our lives at the altar-step, and take them again as a trust, used altogether for the glory of God—that is the holocaust to which Christ calls us. And though our own proper sacrifice be at best imperfect, and the root of self-love remain, still, if the intention be good, God accepts our burnt-offering in union with that one all-prevailing Sacrifice which the Lamb of God offered throughout His earthly life, and especially on the Cross, and which we now plead daily at His altar; He permits us to fill up that which was behind of the sufferings of our Divine Lord, comforting us in our weakness by the reassurance that if we suffer with Him, we shall also be glorified together with Him. For us, the Cross to which we are fastened shall become the Tree of eternal life.

But our Lord has another aspect besides the Prophetic and the Sacrificial: He is King of Men and Angels. That is a false idea of kingship which associates it only with personal exaltation in rank and privilege. Even in earthly monarchies, the wisest sovereigns have counted themselves the servants of their people; and all the more must it be so in the Kingdom of grace. Put these two sayings side by side: "Ye call Me Lord and Master, and ye say well, for so I am"; "I am among you as he that serveth." So of Christ's Ambassadors, in whose kingly estate is fulfilled the glorious word of the Latin collect, *Cui servire regnare est*. Earthly ambassadors are received with ceremonious pomp, as personal representatives of their sovereign. No such gaudy tributes need be paid in Christ's Kingdom; yet, in very truth, the authority and dignity of the Ministerial Office exceed anything of human origin, and a Christian man should never look on one who bears it (however unworthily) without remembering Our Blessed Lord's words: "He that receiveth you receiveth Me."

The royalty of Christ's Ambassadors appears, too, in this: that to them is deputed the ministry of pardon and reconciliation. "Who can forgive sins but God only?" the Pharisees questioned; and we must answer, "God only can forgive sins: but He hath set His servants in the seat of judgment, binding and loosing in His Name." If the Elect are to judge angels, is it a thing incredible that our Lord meant what He plainly said, "Whose sins ye remit they are remitted?" Infinite condescension, that vouchsafes to speak peace by human lips; infinite comfort, to hear a human voice pronouncing, by His authority, "I absolve thee from all thy sins!"

But a King must be crowned; and so Our Lord wore His crown of thorns, reigning from the wood of the Cross. We shall be numbered among those faithful and wise servants, only as we wear our thorn-crowns joyfully, rule justly, seek not our own glory, remember always that we are set over others for their benefit, not for ours. Then, when the King returns, there shall be the reigning with Him, and authority over five cities, or over ten, in the Regeneration.

Such is the three-fold nature of the Embassy to which Christ appoints us. How may we bear its awful weight? By myself I can do nothing; but I can do all things through Christ who strengtheneth me. What hopeless sacrilege is a self-constituted ministry, which makes learning, or eloquence, or piety, or desire, the warrant for speaking and acting in Christ's stead! And what sure confidence have those called of God, as was Aaron, by an inward summons, attested by outward sacramental ordination, and the grace of Holy Orders! That grace is efficient grace; it enables: and by it the priest has God's blessing on body, mind, and spirit, for the work he has to do.

On the body, first: even as it is written, "I will deck her priests with health." It is no mere chance that the clergy are the longest-lived of professional men, though exposed, more than most, to the perils of disease. Angels have charge over them, to keep them in all their ways, where duty calls them. And they, in turn, have their part: to practise a wise *ascesis*; no futile austerities, borrowed from Hindu fakirs, but self-

denial, even in things innocent, and total abstinence from questionable or dangerous luxuries. Let the priest take heed to that, and God will not fail to preserve him and keep him alive, here and now, and hereafter to give him a long life, even for ever and ever.

And the blessing falls next on the mind; a right understanding, a right judgment in all things, if we stir up the gift that is in us. But there, too, we must coöperate with God. So hear blessed James Skinner, to a newly ordained priest:

"Now the time has come for you to *begin*. At the top you are, in one sense, and no more examinations need cramp your liberty. But you are really at the bottom, in view of the overpowering heights which lie before you. Every priest is *bound* to be a student in the divine science of Theology, 'which things the angels desire to look into.'"

Never more than now was a learned priesthood needed; and He will not fail to bless our studies, since Himself hath ordained, "The priest's lips should keep knowledge."

But chiefly the grace of Orders works in the priest's soul, moving it to holiness. To lift up holy hands—that is the very sum of true priestcraft. "Be ye clean that bear the vessels of the Lord" is the precept; and St. Jerome well says, "It would be the destruction of the Church, were laymen to be better than the clergy." In our present state, holiness is not absolute sinlessness, but, rather, hatred of sin and love of good, so that we should reckon wilful sin the chiefest evil, and endeavor ourselves daily to live in charity. For us, even more than for others, there is frightful peril in lowering the standard; the surplice shows the slightest spot; and the best sermon on holiness is that preached by a holy life. But, with graver responsibilities, come greater privileges. Withdrawal from commercial and social distractions removes many temptations; the daily offices make green retreats from the weary road, and the words of the Psalter and the Lessons become part of our very being. "In deaths oft," we are enabled to judge righteous judgments as to the earthly and the heavenly standards of value. Above all, we have frequent recourse to Our Lord in the Blessed Sacrament of His Love. That very altar which was fenced round, in the older liturgies, with the warning words, "Holy things for Holy persons," is the place where Christ outpours holiness upon all who draw near aright; and priests, more often than other men, are brought into that Adorable Presence, to learn from Him what is meant by "Holiness unto the Lord."

How shall we test ourselves? Judas shared in the privileges and dignity of the Apostolate for a time; are we like him? Ah, if we examine ourselves in the radiance that streams from the Face of the Crucified Redeemer, in His Light we shall see light. St. Bonaventure called the crucifix his library; and when an artist friend offered to do something for blessed Alexander Mackonochie, he answered: "Paint me for my private room a large figure of Jesus Crucified; and paint it, so far as may be, in simple faithfulness to fact. Let the figure be just as He was, bruised, wounded, furrowed by the scourge." It was done; and at its foot he learned more perfectly the lesson of the true priestly life.

In such contemplation comes self-knowledge, and with it humble courage. Before such supreme triumph we are moved to aspiration with St. Austin: "Let us too conquer something." And if our victory be like His, what the world calls failure, all the more closely are we conformed to his likeness. It must be through evil report and good report that we go on, unmoved. Holy Lorenzo Scupoli wrote the "Spiritual Combat" when he was under grave ecclesiastical censure, from false accusations. Blessed John Mason Neale, to whom, under God, we owe the richest treasures of the Catholic Revival, was suspended from preaching in his own Diocese for twelve years, and attained to no greater earthly preferment than to be chaplain of an almshouse. God is merciful to our weakness, and we are never without some reward and encouragement even now. The priestly life, to one who loves it, is the happiest of lives, however obscure. For St. Gregory has said: "It is a greater miracle to convert a soul by the preaching of the Word and the consolations of prayer, than to raise a body from the dead"; and what priest has not rejoiced in humble gratitude at such miracles, wrought manifestly through his ministry? So, there comes the knowledge that our people love us; and that, after God's love, is the greatest joy. When Dolling lay dying, last May, do you suppose the memory of episcopal coldness and cruelty, icy indifference, and supercilious contempt, embittered him? No; he knew that St. Saviour's was thronged every hour with his own children of the slums, praying for him with strong crying and tears; and their love made amends for all he had endured.

So, when the end came, and that mighty procession swept through East London, with every shop window closed, and a badge of crape on every arm, thousands attending, even to the grave in Woking, what prince could have had a nobler obsequy?

But the chief reward cannot be here. That same saint of God used to say that his epitaph would be just three words from the Gospel, "The beggar died." We, who knew and loved him, can complete the verse for him: "and was carried by the angels into Abraham's bosom." It is there, in *Patria*, that the prize of our high calling will be awarded: in *Patria*, blessed phrase, that transfigures the dusty folios of the Doctors! True Fatherland—not Lombardy for the Master of the Sentences, nor Britain for the Subtle Doctor, nor Italy for the Angel of the Schools, but a better country, even an heavenly, for them all! Here, the dust of the race-course; there, well-springs of joy. Here, *via dolorosa*; there, the goodly ascent by which the true Solomon went up. Here, fightings and fears; there, the Vision of Peace. Here, loneliness and separation; there, the fellowship of the Blessed. Here, the Veil of Sacraments; there, the Face of our God.

More than others, the priest must have respect unto the recompense of his reward, that his courage fail not under the burden of his task. Except he arise and eat, the journey will be too great for him. But when he sees Horeb, the Mount of God, then is his strength renewed. And that reward is—what? "Thomas, thou hast well taught concerning Me; what reward desirest thou?" So Our Lord questioned, the legend saith; and the Angelic Doctor made swift reply, "Nothing, except Thyself, O Lord!"

When his mission is fulfilled, an Ambassador must return to his King, his Master. If he have done well, he is admitted, not to the presence only, but to the very council chamber, henceforth no servant merely, but a friend. He is faithful that promised. The Lord buildeth the house; therefore our labor is not in vain. The Lord keepeth the city; therefore we watch to good purpose. If Christ shows us how great things we must suffer for His sake, it is only that we may be like Saul in our response to that vocation, and, with him, to say at the end, "Henceforth is laid up for me a crown of righteousness, eternal in the heavens."

You, my brother, had the good beginning, twenty-five years ago this day. How well the good continuance has gone on, let the love of your brethren attest. God grant you the good end in Him, whensoever it shall please Him. In that Day, when you shall enter into the joy of your Lord, it will not be alone; there will be a goodly company accompanying, baptized at your hands, taught the Law at your lips, absolved by your ministry, fed with the Bread of Heaven which you have broken for them, blessed by your word of grace, anointed with healing by your tender care, commended in their last hour by your intercessions. Oh, what crowning joy of joy, when you can say, "Behold, I and the children whom Thou hast given me!" No more the feeble folk, the little flock, singing their *Miserere*; but the multitude which no man can number, ten thousand times ten thousand, and thousands of thousands, uplifting the eternal Trisagion, while the true Melchizedek brings forth bread and wine at the Marriage Feast of the Lamb!

To which may He bring us, whom, with the Father and the Holy Ghost together, we worship and glorify as one God, world without end. Amen.

THE LAMBETH OPINIONS evidently do not run in Australia. According to a report published in the *Church Commonwealth* of Melbourne, at the recent consecration of Bishop Pain in Sydney Cathedral, "immediately after the Archbishop had communicated himself and the other Bishops, a priest was seen to leave the choir and go up to the altar, where he received from the Archbishop a chalice and paten containing the Blessed Sacrament. This the priest carried reverently down the choir, through the Cathedral, outside in the precincts into the Deanery, where he communicated the dying Dean and his friends."—*Church Times*.

SOMETIMES, it must be admitted, reports from parishes indicate that far too many congregations are content with "holding their own." This condition is based upon an inadequate conception which regards the Church as a company of congenial people, associated primarily for the promotion of personal piety among themselves, and for the common enjoyment of spiritual comforts and consolations. Too often the Church is regarded as an agency for saving people out of the world, rather than as God's instrument for saving the world. The distance between these two conceptions is immeasurable. Where the former prevails, little consideration is given to questions of Church extension. Where the latter prevails, the missionary spirit is always in evidence.—*Spirit of Missions*.

EDWARD LINCOLN ATKINSON.

AN APPRECIATION.

BY THE REV. ALDEN L. BENNETT.

IN THE drowning of Edward Lincoln Atkinson, the Church has lost the services of a young life as bright with promise as perhaps any in the ranks of her ministry. On the very day when friends thought of him as starting off on a well earned outing, as he wrote that he would do the first day of August, all his plans were changed, and from the vacations and returning works of earth he was suddenly called to enter those realms of rest for which the wearied wait, and those higher tasks and toils which fill out the blessedness of life all along the way, and will surely claim our service beyond the turn in the road called death.

Since it is vain to say of this young servant of Christ now gone, what possibilities were in him for the future which is not to be, it is surely fitting to make known widely the story of his ministry up to the dark hour of his untimely death.

Many who know of his work would not hesitate to say that in the brief nine years which he had been permitted to devote to the Church's ministry, Mr. Atkinson had probably done more acts of kindly service and of Christian love than most men find the opportunity to do in a lifetime of normal length.

Graduating from Harvard University in 1890 and from the Episcopal Theological School, Cambridge, three years later, Mr. Atkinson, through the admirable work which he did as a student in both institutions, was already regarded as marked for doing more than ordinary things in the work of his life.

Entering the life of the ministry with a trained and well filled mind, with a personality which was singularly attractive, and with a beautiful spirit which always gave of its strength and sweetness to those who came near to him, the deep hold which his work has gained on the Church's regard wherever he has labored, and the wideness of the influence which so young a minister of Christ has been enabled to exert, are only the natural flower and fruit of God's gifts implanted in the good soil of a rich and ready nature.

On ordination to the diaconate in June, 1893, Mr. Atkinson became the assistant minister of Christ Church, Springfield, Massachusetts, where he remained for two years, gaining affection, exercising an unusual power of helpfulness, and in the part of the parish labors entrusted to his care, showing at once the same kind of beautiful influence which in degree grew stronger and stronger as his ministry lengthened. In 1895 Mr. Atkinson went to the Church of the Ascension, Boston, where he quickly came to be a known force in the spiritual life of the city and the source of an influence which for depth and devotion, for wisdom and wholesomeness, for the fulness of its love and its likeness to the spirit of Christ, deserves to be ranked with the best work which has anywhere been done in the name of this Church.

It was the writer's good fortune to know Mr. Atkinson before the latter had been admitted to Holy Orders, but to enjoy a more intimate friendship during the years of the Boston labors, and at one time to be associated with him for a little while, when the strain of the growing demands upon him were more than the strength of one man could bear and meet alone. What is here written by way of tribute is based mostly on the intimate knowledge of the man, gained when his noble heart was bravely struggling to carry a burden of loving service greater than two men of more than his measure of physical strength could have hoped to keep on doing.

In taking charge of the Church of the Ascension, it was characteristic of the man to rent a small frame tenement, like many homes of the humbler people in his parish, less than a half-minute's walk from the door of the Church, with squalor and unhappiness for frequent neighbors, in order that he might minister to his people, not only through the services of the Church, but at all times and in all ways, by living in the midst of a thickly populated district, and so becoming accessible by day or by night to all sorts and conditions of people, whatever they might come to him for or request him to do.

The time came when friends saw that the strain of this absolute giving of himself to his work was more than any man could stand for a great while without breaking down. But when it was suggested and urged that by removing just far enough away from the church to cut off many demands and interruptions which might not be made if they could not be made so easily, Mr. Atkinson said that he had set an ideal which he must not change, and that this ideal demanded his staying

in the very heart of his parish, where his people and any others who might want to see him would be sure of quickly finding him. And so, cherishing that beautiful ideal, he kept on, giving of his strength, his time, his sympathy, his love, without stint to all who sought him; and the circle ever widened.

His services in the Church gathered about him a large and steadily growing congregation, drawing not only the poor from the tenements, but students from the medical institutions, nurses from the hospitals, pupils from the Conservatory of Music, and a generous sprinkling of well-to-do people from far and near; for all these did not hesitate to worship with the poor in order to share the ministrations of one who had the blessed power of "making many rich." And all the time, under the wise and spiritual leadership of this splendid young man, there went on every day and night of the week an expanding institutional work whose value to the Church at large, and to the community of which it is now an inseparable part, cannot easily be overrated. Society women, working women, shop girls, Harvard men, men employed in stores, offices, and factories, students of art, and children from the streets, made up the busy group of helped and helpers who rallied around the moving spirit of them all.

In August of two years ago, word came to friends of Mr. Atkinson that he had been suddenly smitten with blindness shortly after going away for his vacation, as now, just as suddenly and very similarly, his eyes were closed in the blinding light of death. For weeks from that day of a former August, he remained sightless, enduring excruciating suffering almost unceasingly, but bearing his cross of pain without a single complaint or murmur, as the writer learned from one who gave him care throughout this ordeal of blindness. Friends feared that sight might never return, and rejoiced greatly when the cloud was lifted. The use of his eyes slowly came back, but in the familiar handwriting there have since been certain traits which have spoken with pathetic meaning to friends, who nevertheless did not dream that they should so soon be the ones who could not see through the loss of him to their dim sight.

After a time of rest and waiting, Mr. Atkinson was able to go on with his work and to see accomplished the enlargement and improvement of the church, so fulfilling a hope which the people had cherished for years. When the call to the Church of the Epiphany, New York, in the meantime came, the tired worker realized that the time had arrived when it was a duty to lay down the loved labors at the Ascension. Though less than a year has been given to him and to the people of the Epiphany for his ministry among them, it was perhaps not unfortunate for them that their call found him in a physical condition plainly demanding that he take up a new work. The hopes which the people of the Epiphany have lost in his death, he has lost with them. A letter which came from him but a few days ago, said:

"I go on my vacation Aug. 1st, two weeks to Manchester and five to Onteora, N. Y. My year has been a fine one and I look forward as never before to next year. It is a comfortable, beautiful, possible parish, filled with a high type of people."

He has gone to take his vacation where summer is not cut short in a few brief weeks, and he will not return to the doing of the work which he looked forward to with such expectancy as he went; but those who have known him as either priest or brother, realizing what the Church has lost, will do what they can to fill the void. In the loss of such a singularly strong and beautiful life of ministry, the spirit which was here so fully possessed must surely be imparted wherever he was known, and the work of his life was done.

His preaching was strong and helpful, full of manliness and optimism, seeing good in all things and God in all men, burning with sympathy and love, very direct and simple, and always extempore, so far as the writer recalls. That one who was so busy through the week could preach so well on Sundays was a little surprising. He seemed, in the reality of his faith, to take literally the words: "It shall be given you in that same hour what ye shall speak." His Churchmanship was of the simplest sort, and under the influence of his Christ-like spirit, Churchmen forgot the differences which sometimes divide; because in the message of this man, so transparently pure and devoted, all could find the things which bind men together in the love of the Church and of Christ.

THE QUALITY of one's motives or acts is shown by the character of those from whom he hides them, as well as by the character of those with whom he consults.—*Selected.*

THE MISSIONARY CANON.

BY THE REV. MARDON D. WILSON.

THE including of the desirability of change in this Canon among the subjects to be discussed at the approaching Missionary Council, revives memories of the last General Convention, and leads to a re-statement of certain convictions reached at that time.

Everyone interested in what we call "Missions," and everyone present in San Francisco in October, 1901, will readily recall the disappointment caused by the derangement of the excellent plan laid out beforehand by the committee of Arrangements, for missionary meetings. It was an excellent programme, and many were the rejoicings in the beginning that we really were to have a rousing Missionary Convention. But we also remember how a simple motion by a most highly revered Right Reverend father upset all that beautiful plan, and left its constituent parts to be set up again in newly and suddenly devised groups, like some fantastically conceived game of nine-pins. It is the firm belief of this present writer that this one well remembered incident is in itself a very strong argument in favor of a complete re-adjustment of our Missionary canon.

It is unquestionably true that no conceivable legislative work can equal in importance the work of Church Extension. And it is also undeniable that the work of Church Extension is the work of the whole Church, and is to be carefully considered by some great body representing the whole Church.

But someone says legislative enactments and canon revision are necessary to the proper doing of this work of Church Extension, and that this present discussion is a case in point. This is true; but so long as the Church expects her General Convention to do the work of Canon revision or enactment, just so long will a controlling element in that body prevent its doing justice to this great work of Missions. Not that this controlling element is out of sympathy with Missions—far be it from us to imply such a thing. The whole Church is interested in Missions. No argument is needed on this point.

But we beg to assert that the legislative temper is not the missionary temper. Both are essential; but it is unreasonable to expect that even the picked men of our General Convention will be ready or able at a moment's notice to turn from cold, logical, argumentative legislation, to enthusiastic, warm-hearted, aggressive Missionary planning. It is not in human nature. The same men may do both kinds of work. They may even consciously be doing the legislative work as the best means to the end of Church Extension. But it is too much to expect these sudden tricks of transformation; to clap your hands—say, "presto, change!"—and lo! your logical argumentarian becomes your warm-hearted deviser of liberal things for Missions.

There remains great need for legislative action. That great expedient for saving time and enabling Bishops and bankers to catch trains—"laid over to the next General Convention"—cannot be indefinitely applied. There are signs that the great, progressive, American Catholic Church has begun to get weary of it. Great questions, like the Change of Name, Courts of Appeal, Provinces, etc., must be faced and acted upon. They cannot be continually shelved. And there are enough of such questions now "up" to tax time and brain for many years to come.

It is impossible therefore that, at least for another generation, the General Convention should cease to be occupied with great legislative problems. And so long as this necessity remains, the present writer is convinced that some grave and revered Bishop or presbyter, or some solid banker, will be found to move to "refer the afternoon meetings to the evening," and so quietly and quickly to upset the most carefully devised plans of the missionary committee of Arrangements.

Therefore, because both legislative work and Church Extension work are imperative; and because they require for their best execution entirely different tempers or states of mind—the one conservative, the other aggressive—the present writer most earnestly hopes that a thorough revision of our Missionary Canon will be accomplished, if possible by the next General Convention.

And inasmuch as the main features of the plan proposed at the last Convention by the committee of which the Bishop of Tennessee was chairman are eminently practical, and give full recognition to our main contentions, we do most earnestly hope that the report of that committee may form the basis of

the proposed new canon. If this be so, then the excitement created by that report will be only the precursor of the great good that will result from its adoption.

San Jose, Calif., Aug. 7, 1902.

THE MORAL LAW.

MAN'S relation to the State and to his fellow-man is regulated by the moral, the natural, and the municipal law. Apart from the obligations imposed by the first, his observance of the last has no foundation to rest on other than the fear of punishment, and that is an ignoble one. In the precise ratio that men wander away from the teachings or disregard the precepts of the moral or revealed law, they become either indifferent citizens or enroll themselves among the criminal class. Hence, the necessity as respects the welfare of society, for a distinct recognition of those teachings and a rigid adherence to those precepts.

In this age—and it has been so in other ages that have gone before—pride of intellect and a spirit of criticism which does not scruple to question and assail, though impotent to overthrow, the authority of revelation, are laboriously contriving to weaken confidence in revealed truth without offering a single, much less a satisfactory, substitute therefor.

The wandering wayfarer who pilfers to satisfy the cravings of hunger is incomparably less dangerous to society than is the cultivated and educated individual who, while denouncing larceny, remorselessly robs his fellow-man of every motive for reliance on the law of God; and thus robs him, by instilling into the mind pernicious doubts, which ultimately lead to total unbelief. Atrocious crimes shock the community and evoke a feeling of resentment against the perpetrators, but it is exceedingly doubtful whether the injury done to public morality by such offenses is anything like so grave or so widespread as that which results from the inculcation of doctrines and the utterance of criticisms that undermine faith, and finally lead to an utter extinction of all belief in revelation. It makes no practical difference, so far as concerns the final result, whether this be done under the disguise of a mis-called higher criticism, or by the aid of an equally pretentious agnosticism; but it is obvious that the danger is greater under that form which professes not to be engaged in doing the very thing it is most industriously bent on accomplishing.

Attempts to explain away, or, still worse, to falsify, the truths of revelation by the finite and limited reason of man, are not new—the same thing has been going on for centuries, under one form or another, and will probably continue as long as human perversity endures. Galileo was condemned by the Inquisition, not for teaching an astronomical theory—for that theory had been taught nearly a hundred years before by Copernicus—but for insisting that the theory demonstrated the inaccuracy of the Scriptures; in a word, for maintaining that there was a vital conflict between science and revelation. Precisely akin to that contention is the attitude of those who today deny the miracle of Pentecost, because according to their conception the phenomenon was philologically impossible. Thus the feeble intellect of man foolishly attempts to measure God's power to act by its incapacity to understand. Man, forgetting that he is simply a created being, arrogantly questions and disputes the power and authority of the Creator, and when the mysteries of the Creator's handiwork are beyond man's ken, he denies that they are realities, because his limited reason cannot fathom them.

To deny some of the recorded truths of Scripture is to shake faith in all revelation, for if part of that which has been revealed be rejected because it seems to be incompatible with our finite conceptions, then every other portion of that revelation likewise beyond the reach of our comprehension must be also repudiated. As the moral law is the will of God, it is evident that that will cannot be known to man unless it is revealed—hence the necessity of a revelation to a knowledge of the moral law. Hence, too, if we have no revelation, we can have no knowledge of the moral law. The moral law undoubtedly exists in the mind of God, but it is no law for us until it is promulgated, and its promulgation is in revelation. It is clear, then, that every attack upon the authenticity of the evidence of revelation is an attack on revelation itself, and that every assault upon revelation is an assault upon the moral law; and just in the proportion that our faith in revelation is weakened or destroyed, so is the authority of the moral law over our actions impaired. The Old and the New Testaments are so intimately interwoven

that if one is false, the other cannot be true. If either be false in part, then neither can be relied on as evidence of what the moral law is. The whole tendency of efforts to discredit that evidence is destructive. Those efforts engender doubts, they deny, they question, they unsettle. The legitimate and necessary result of all this is that men are made more indifferent to the obligations of the moral law, and, consequently, less inclined to observe the municipal law, and they soon become lawless members of the community.

On the other hand, they who accept without hesitancy and to their full extent the truths of revelation, because those truths rest upon the infallible word of God, are those who best serve the State, because they recognize the Divine origin and the potency of the moral law. They do not question what they do not understand, if the thing they do not understand has been revealed. They do not attempt to circumscribe infinite power by the capacity of a finite intellect. They yield obedience because the command to obey is a Divine command. They observe the municipal law, not because its infraction will expose them to pains and penalties, but because the moral law inculcates precepts which make men law-abiding citizens. It is not brute force, but morality, which constitutes the stability of the State. The faith of the unlettered fishermen of Galilee triumphed over the power of the Cæsars; and the same faith, accepted by the multitude on the authority of God and without questioning, will overthrow the false philosophy of the haughty few who reject the moral law or dispute the credibility of the evidence establishing its promulgation.—JAMES MCSHERRY, Chief Justice of the Maryland Court of Appeals, in *Baltimore Sun*.

SOME SUGGESTIONS ON INTERCESSORY PRAYER.

BY THE REV. WALTER C. CLAPP.

AS THE essence of prayer is the lifting up of the heart to God, it is obvious that prayer may be offered in many ways, and intercessory prayer, which is only prayer for others, will be equally varied in method. It is not essential that a separate collect should be framed or used for each petition; sometimes, indeed, the attempt to do so is cumbersome and destructive of the sense of reality. Why may not an individual in his closet, or a pastor kneeling in the midst of a few of the faithful, after earnestly seeking God's presence, implore the Divine mercy and blessing, naming individuals and causes, parishes, societies, pausing at intervals to gather up the various threads into one "Our Father" or "Glory be to the Father"? God knows why we ask His mercy and blessing; it is not necessary to be wordy or descriptive.

Again, why do we not oftener remember that it is the intention of our acts that God observes, and that by the lifting of our intention up into God's presence for the benefit of anything or anybody, for whom we might wish to pray, we may make any act, thus done for God's glory, an act of Intercessory Prayer?

Particularly, it would seem that we ought to make our formal devotions, in church and at home, rich and full with such definiteness of intention. Then we should not pray so much out of empty hearts into empty air, but words would have meaning and would go full-freighted with desire. Some of the clergy, having daily services, assign a particular intention, or class of intentions, to each day. To realize that at the altar in the Blessed Eucharist, or at the prayer desk in the choir, a particular spiritual work is being done, something that a sinning soul needs, something that a careless, sin-ridden world unconsciously craves—this might well rouse the slothful so that they may be found in church more regularly. Priest and people would find a blessing in it.

The following scheme of intentions has been used in substance in more than one parish:

Sunday.—Early Eucharist. The Bishop, the Clergy, the Diocese, the whole Catholic Church.

Sunday.—Late Eucharist. The Parish, its spiritual and temporal needs.

Monday.—Conversion of sinners to the love of God; missions, foreign and domestic; our neighbors; the unbaptized, unconfirmed, impenitent, indifferent, lapsed, slothful communicants; sanctification of business and political life.

Tuesday.—Children; Sunday and day schools; guilds; choir; acolytes; God-children; sanctified Family-life.

Wednesday.—Increased knowledge and acceptance of the

Catholic Faith; seminaries; students; knowledge of true character of the Anglican Communion.

Thursday.—Increased reverence and love for Jesus in the Blessed Sacrament; better attendance and more frequent and devout communions; increase of men and women wholly self-given to God in the Religious life.

Friday.—Mourners; sick and dying; burden-bearers; sufferers in mind or body; the lonely, helpless, and dejected; fatherless, orphans, widows; those engaged in the care of others.

Saturday.—The Faithful Departed.

Such a scheme, posted plainly in the church vestibule or in the pews, with occasional enforcement from the rector at the time of service, and quietly persisted in for months and years, could hardly fail to make its impress upon the tone and life of a parish. Of course such a plan need not interfere with the liberty of making special requests for prayer.

Every thoughtful person will see how near is the spirit of Intercessory Prayer to all that is real in religion. It is at once the note and the outcome of union with Jesus, our great Intercessor. All effectiveness in intercession presupposes the whole-hearted offering of ourselves to God in Him. Moreover, we look for the sure answer of our prayers, not necessarily in the receipt of the things specifically named in our petitions, but in the communication to us, through the open channel of love, of those things which the Heavenly Father knows to be good for us or for the object of our petition. Thus the necessary implication in all true prayer is not only "Through Jesus Christ our Lord," but also "Thy will be done."

We live in a time of great religious dearth. But while every adherent of the old historic faith of the Holy Catholic Church will often feel that the objective standards of truth are most incompletely and inconsistently set forth, is it not true that the greatest need is for an increased earnestness and depth in our holding and practising those portions of the Faith which are known, and to which our people give a nominal assent? Is not the reason why people hang back from the full and unreserved acceptance of the truth, because they have so little realization of the parts with which they are supposed to be familiar? And is there not great reason, therefore, if we are at all in earnest about this matter of the Kingdom, to make a practice of intercessory prayer, in order that from each of us there may go forth a widening and deepening influence?

Shall we not make, without delay, some simple resolution to put in practice our power of intercession?

NOONTIDE.

Late in the day,
The morning hours passed away,
Much undone I find.

If human weakness oft hath made me blind,
And I have duties passed with heedless mind,
Still lies before me much I ought to do;
Let me be girt with strength, begin anew,
And reparation make my Master kind.

Not reparation,
By His precious Incarnation,
Christ doth that away.
I cannot now recall one single day;
The word I left unsaid, I cannot say,
Nor solace those who mourned uncomfortable,
Nor feed the hungry that I left unfed.
Oh! pity, Lord, and take my guilt away.

Thy Spirit give,
And teach Thy humble child to live,
The right paths to see,
To minister to Thine for love of Thee,
Oh! fill my heart with ardent charity.
Let me forget not how His side was riven,
Nor how on Calvary His blood was given,
To save Thy children for eternity.

Thy constant love
Is shed upon us from above,
O Glorious One!
The teachings of Thy well-beloved Son
To know on earth were heavenly life begun.
May I on Him cast ev'ry burd'ning care,
Find in His service rest beyond compare,
When evening comes, receive Thy sweet: "Well done."

R. P. F.

MEN WEAVE in their own lives the garments which they must wear in the world to come.—*Selected*.

THERE is only one real failure in life possible; and that is, not to be true to the best one knows.—*Selected*.

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—Old Testament History from the Creation to the Death of Moses.

By the Rev. ELMER E. LOFSTROM

THE CALL OF MOSES.

FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

Catechism: XII. The Lord's Prayer. Text: Isaiah vi. 8, and II. Cor. v. 20. Scripture: Ex. iii. 1-18.

MOSSES had lived forty years in Egypt. He was in Midian, in Arabia, another forty years. The second forty years was as truly a period of preparation for his great work as the first had been. At the end of the first, Moses was ready to be a deliverer of his people (Acts vii. 25); but God did not consider him ready. Now, after forty years of discipline, God sent him to his work, though now he thought he was not ready. The teacher should tell of his life in Midian, all that is known. From Ex. iv. 24 it is evident that Moses, however humbled, had not brought up his family to recognize their membership in the "separate people." He himself was starting on a mission for God, yet had not circumcised his sons. Perhaps he was keeping them back out of deference to his wife, and we may have a hint here as to how he learned meekness, for Zipporah certainly appears shrewish. "God sought to kill him," probably by a sickness "unto death." Moses' self-examination resulted in his obedience to the covenant requirement.

Yet these forty years must have changed him much and prepared him for his mission; by the preparation of meditation in his quiet life, by his knowledge of the wilderness thus gained, and by his complete break with Egypt, whereby every tie of his former life was broken and he was free to act without embarrassment. The main preparation, however, was doubtless spiritual, just as Elijah, John Baptist, St. Paul, and even the Lord Jesus, were prepared by similar retreats. If the bulb of a tulip is kept indoors, protected from the frost of winter, it will not bloom in the spring. It must be buried in the dark and cold if it is to bear the beautiful blossom in the spring.

To-day's lesson is of the call that came after this long preparation. The call came out of the burning bush. The "Angel of the Lord," whom we have before seen to be the Son of God, He who was afterward Incarnate, was there and called Moses. The burning bush was a sign. As such it has been variously interpreted, but as the flame was in the bush, and not *vice versa*, it is probably not so much a sign of Israel in the furnace of affliction and unconsumed, as it is a symbol of God making use of and transforming common things. It probably had direct reference to Moses, for that was the lesson he needed. He knew his own human weakness and inability, and thinking only of that, he was unwilling to go. "Who am I?" he asks. But God was to be with him. "Certainly, I will be with thee." That made all the difference in the world. And it does still. We can do little in our own strength, but if we will give ourselves up to God, *He* can use us to accomplish great things. And no action or service, however slight, which is done as an offering to Him or "to the glory of God," is unworthy.

It is wonderful that God will still use human means to work His will. He is still in the bush in that sense, and the bush is not consumed. "Who sweeps a floor as in God's sight, makes that and the action fine."

The fact that God demands reverence from us when in His presence, is also clearly expressed. God is present everywhere, even in the commonest things. As Mrs. Browning puts it:

"Earth's crammed with heaven
And every common bush afire with God;
But only he who *sees* takes off his shoes."

But God is also specially present in certain places and has appointed some of these, as was pointed out once before. Repeat the lesson. The lesson of reverence cannot be reiterated too often. We should always come into God's presence with reverence and proper worship. As Moses took off his shoes, defiled with dust, so should we put off our worldly thoughts and cares.

God sees and knows all the trials and afflictions of His people, and is preparing deliverance for them now, as then (vs. 7-10). At the same time, the people were being made ready for deliverance. It was only after they had been long

afflicted, and the Pharaoh who began the oppression had died, and still there was no relief, that their *cry* went up to God (ii. 23). When they were ready, God was ready. It is the same still. Those in the bondage of sin must realize their need and cry to God, and He will deliver them. It was God who made the people ready to call upon Him, and the Church teaches, as in the question part of to-day's Catechism (XII.), that His grace still brings us to Him.

With children it would hardly be profitable to try to bring out the significance of the Covenant name, any further than that it denotes the Personality and unchangeableness of God. The same God who had promised more than 400 years before, to deliver them, did not forget, nor fail. Both the bush and Name taught the same lesson about God, who lives and does not tend to death; who works and is not weary; who gives and is none the poorer.

The text is plainly meant to draw a parallel between the sending of Moses and the mission of each Christian. Israel in Egypt is a type of the Church in the world. In that sense she has been delivered by her Saviour. But there are still men who need the same deliverance, and God is ready to deliver them; but He must needs use human instruments to lead them to and through the waters of Baptism. Every member of Christ has the duty laid upon him to help some others. No one is too weak, no child is too small. For God still says: "Certainly I will be with thee;" and it is still often true that "a little child shall lead them."

Moses' failure, forty years before, when he tried in his own strength and way, but his success now, shows us that we must come with a consciousness of our own weakness and helplessness, and submitting to His guidance. Not as fanatics, but in quiet ways which God shows us, we can best serve Him. Moses was doing his everyday duty when God called him. He was called away from that work, but many are called to serve God at their work.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE MARRIAGE AND DIVORCE CANON.

To the Editor of The Living Church:

THERE is much in the article of Mr. F. A. Lewis, published recently in THE LIVING CHURCH, which will elicit general sympathy. Every conscientious Churchman must deplore the laxity of this great people in the matter of Divorce and Re-marriage, yet it is to be hoped that neither Mr. Lewis nor the General Convention will attempt to improve on the Holy Scriptures or discredit a passage which purports to be from our Master's lips, and has held its place all these centuries. Though the law may need re-statement, the "innocent party" (which is a sufficient designation, perfectly understood) has rights which should still be preserved. Justice is due to the very least, as well as to the greatest.

While the subject of the Marriage canon is under discussion and the necessity for courts of appeal is being so eloquently urged by the Church papers, it may not be amiss to point out another radical defect in our attempts to administer discipline. I allude to the utter inability of the Church to compel the attendance of witnesses. It is a grievous thing for persons divorced "otherwise than as God's Word doth allow," to marry again, but, when legally separated according to the law of the land, society at large condones it; but it is possible to imagine the case of a priest notoriously accused of crime, still ministering before the altar and occupying a pulpit, and the Church lying powerless to purge her ministry, simply through inability to compel the attendance of witnesses and the unwillingness of modest persons to be involved in a scandal. And on the other hand it is possible to imagine the case of a priest foully traduced, with no recourse except his own unsupported denial of the charge.

Unless our ecclesiastical lawyers can evolve some method by which the truth can be elicited in the first instance, why build up courts of appeal? Far better take the props from

our attempted judicial system and refer such proceedings to the criminal courts.

If a communicant knowingly suppresses the truth, there should be power, lodged somewhere, to suspend such an one from the privileges of the Church; or, if that cannot be done, the Legislature should be invoked to give to the ecclesiastical court, in criminal proceedings, the power to compel the attendance of witnesses.

C. EDGAR HAUPT.

St. Paul, Minn.

To the Editor of The Living Church:

MAY I be allowed to direct renewed attention to the letter from Mr. Lewis of Pennsylvania (which you printed some weeks ago), in which he so brilliantly and incisively pointed out a hitherto overlooked ambiguity in our present canon on divorce? I use the word "ambiguity" out of courtesy to those who think differently in the matter. For my argument the fact that so able a lawyer as Mr. Lewis holds this interpretation to be the true one is sufficient. It is no answer to Mr. Lewis to say that it was not the intention of the framers of the canon that such an interpretation should be put upon it; the fact remains that besides the many imperfections of the canon with which we have been long familiar, there is this additional one which Mr. Lewis has now discovered. Has not the canon thus received its finishing stroke?

It seems to me that it should be conceded on all sides that a canon capable of such various interpretations, and apparently incapable of being enforced against many of the most flagrant cases of immorality which are found in this connection, might well be repealed forthwith, even before any new canon is enacted; and that the Church would be better off with no canon at all, and left to Holy Scripture as interpreted by herself in the Marriage Service (as she used to be), than encumbered with a canon which has proved to be ineffective in enforcing even the laxer view of the matrimonial union known as the exception in favor of "the innocent party."

HENRY R. PERCIVAL.

Philadelphia, Pa., Aug. 11th, 1902.

THE USE OF THE CHURCHING OFFICE.

To the Editor of The Living Church:

THE Rev. Mr. Duffy's question, touching the apparent disuse of the Churching Office in our parishes at the present time, seems to deserve a more extended consideration than that given it in the one brief communication in THE LIVING CHURCH of Aug. 9th.

It seems quite certain that there is a considerable opposition to the use of this office, principally upon the part of the clergy, or certain of their number.

To the committee on the State of the Church, in the General Convention of 1898, a petition was presented by the undersigned, asking the committee to beg the Bishops, in the interest of domestic righteousness, to plead in their Pastoral Letter for the restoration of the Churching Office to use in our parishes. Accompanying the petition were statistics which showed the diminishing ratio between the number of families and the number of infant Baptisms in the Church, and raised the question whether or not it be true that childless marriage is alarmingly on the increase, even within the Church. We may now revise those figures, so as to take in another triennium. Comparing the three years ending in 1874 with the three years ending in 1901, we find that, whereas in the intervening quarter-century the number of communicants (and presumably also the number of families) in the Church has increased more than 260 per cent., the number of infant Baptisms has increased scarcely 50 per cent. These figures seem to present a serious problem. The committee were begged to face this problem, and, if its principal factor was thought by them to be the rapid increase of childless marriage in the Church, to petition the Bishops to sound a note of alarm, and to urge, as a first step toward reformation, the immediate restoration to use of that Prayer Book office, in which the Church and the Home clasp hands, "that beautiful provision for glorifying and sanctifying maternity, the neglect of which is discreditable to our civilization" (Bishop Coxe).

Nothing came of the petition. The subject was thought by some to be "too delicate." By others of the reverend clergy, the Office of Thanksgiving of Women after Child-birth was declared to be inelegant, "a gross service, unfit for use in our present-day civilization."

It has seemed to me that there can be no serious impropriety, and no harm to individuals, in making public this item of inside history; and it is here given for the sole purpose of appealing from a few to the many, with hope of rousing, here and there throughout the Church, upon the part of those entrusted with the care of souls, a determination to labor unweariedly for the revival of the Churching Office, and leave to God the consequences.

In some matters it is quite possible for the clergy to misjudge the laity, and to picture as actual an opposition to Church requirement which is wholly imagined. It has been my privilege to minister to a parish in which the Churching Office has been used continually, almost unvaryingly, for fifteen years. Experience has taught me that there is no opposition to it—on the contrary, that there is a warm appreciation of it—upon the part of the lay people. The hearts of Christian mothers, and of Christian fathers, too, leap forth to meet this great provision of the Church, when it is offered them. This service needs no explanation or apology. Let it be used; it, explains itself. Thanksgiving for a visible blessing, a recognition of God in connection with His greatest gift; this is sufficient. The littlest child in the pew will understand and appreciate why the mother goes to the chancel-rail, and kneels there to praise God for the new blessing that has come into the home. The birth of a child is something in connection with which Christian hearts are easily tender and appreciative. The Church surely has a right to be of help, and to appear on behalf of Christ, in a matter of such vital consequence to society and to homes.

The awkwardness of this office in the eyes of the world arises perhaps from the fact that present-day society, to a large extent, has ceased to believe that there is anything to be thankful for in the birth of a child, that for a family to be childless is an affliction which amounts to disaster, and that, in holy wedlock, to bring an immortal being into the world is the highest glory of Christian womanhood. We must not forget that there is a false modesty which fears what may be said, without having any wholesome fear of what may be done amiss. In the use of the Churching Office, with the honorable distinction which it accords to the Christian mother in the congregation, may be found an influence in large measure operative to reprove, if not to reform, serious wrongs and ills of society. Such was the earnest view of Bishop Coxe, so long ago as 1868. Is not this the most unfortunate time possible for the Church to grow slack in her witness, and to withdraw more and more from use, an office so manifestly needed in defense of an almost baffled righteousness?

Cleveland, O., Aug. 12, 1902.

EDW. WM. WORTHINGTON.

THE RELIGIOUS PAPER.

To the Editor of The Living Church:

ATENTION has been drawn to the statement of the New York *Evening Post* that the religious paper is passing away with the nineteenth century.

As I have been associated with the religious papers of England, India, and America, for the last thirty-five years, I shall be glad if you will give me an opportunity of stating why, in my humble opinion, the religious paper in America is rapidly dying out. I say "in America"; because in England there are no signs of a decrease in the circulation of such papers as *The Church Times*, *The Guardian*, *The Record*, and *The Rock*; whilst the *Sunday at Home* has still a very large circulation and is read, it has been said, by the Queen on the throne and the cook in the kitchen.

I am convinced that our religious papers in America die out because they cease to be religious. It seems to be considered necessary that in order to keep up the circulation of a so-called religious paper there must be various departments. A children's column, a fashion column, a secular column, a gastronomic column, a scientific column, a humorous column, and so on *ad nauseam*! Anything in the world to catch a subscriber. And there is an utter absence of serious conviction and of distinctive teaching.

Take for example the extinction of the New York *Evangelist*. At one time it was a strong Presbyterian paper; during the last five years it has been a quasi-Presbyterian paper, edited by an Episcopalian!

I venture to state that it is absolutely necessary that the religious paper should be denominational in its character. There are trade journals with large circulations. But *The Grocer* is for the grocer, *The Engineer* for the engineer, and the *Scientific Journal* for the scientist. With regard to our own

Church it seems absolutely necessary that the Church paper should represent certain opinions. They may be "High," "Low," or "Broad," but they cannot be the whole three at the same time.

The English *Church Times* blows its editorial trumpet with no uncertain sound, and every one wants to know what the opinion of the *Church Times* is, on every subject, from the Coronation to the school board. I remember the day when the circulation of the *Church Times* was much below that of the *Record*. But the circulation has grown with the growth of such distinctive views. These views are serious and the outcome of conviction, not commercial.

On inquiry I find that the weekly papers of the Roman Catholics have a large and growing circulation. But these periodicals are of necessity distinctive in their character.

These days are days of technical education. The scientist will not take in the New York *Journal* for instruction in science. Nor will the devout Churchman get his sermon out of the New York *Herald*.

Please understand that I do not refer to any particular Church paper but merely to the general tendency of all religious papers.

Yours faithfully,

THOMAS P. HUGHES.

VESTED WOMEN.

To the Editor of The Living Church:

TS THERE not some considerable danger lest Catholic Churchmen fall into the narrow ways of those who for half a century now have bitterly opposed themselves to the externals of what is commonly known as "Ritualism"? Can we justify ourselves to our brethren in the Church, whose fathers and brethren we have offended, and whom we yet offend, when we fly into a passion over the matter of vested female choristers, over "women dressed in the garments of men," taking positions as "ministers" in the public Offices of the Church? Granted that such a thing is new, and wholly un-Catholic, are we not still unlovely, and altogether uncharitable, as men have been to us, when we lose our heads over the "innovation," simply because it does not commend itself to our judgment, or meet with our approval, because it is a "novelty"? We, on our part, have been made sick unto death by the narrow, irrational warfare that used to be made upon us, and to some extent is still made upon "the novelties that disturb our peace." Are we not justifying those who fly into passion, even yet, when they see a boy vested in cassock and cotta, or alb, serving the priest within the sanctuary; or when they read of Bishops wearing copes and mitres in some episcopal function? If so, can we afford it?

But it will be said: "These latter things are Catholic, while female choristers vested in garments of beauty are not." Oh yes, granted! But mere external customs in such matters hardly amount to the supreme dignity of being treated as Catholic, however prevalent they may have been. We may demand, as we have sternly demanded in the past, our own preferences in these matters. But have we the right, in the absence of definite law, to make our preferences the law for our brethren? The men of their school have tried to regulate by law, for our discomfiture, the length of our cassocks, and the color and form of the vestments we must wear. They signally failed. Were we to seek legislation now against vested women, either to forbid them wholly, or to regulate them, I am persuaded we would fail just as signally. And I think we ought to fail, unless we could show why they should be prohibited or regulated on moral grounds; and, in my judgment, we have not shown that yet.

The objection, the only serious objection that has been shown, that can be shown, I think, is that it is not right that women should be clothed in the garments of men. But then there must be a moral principle back of that objection, to make it valid for all times and places. I think there is; just as there was and is in the matter of wearing of long hair by women and of short hair by men. Even the law of the land forbids men and women to affect the dress of the opposite sex. This is in the interest of, and for the protection of morals, not because it would be inherently wrong for men to wear petticoats, or women, pantaloons, should the change of custom become universal. It is necessary, and therefore it is required in the interest of morals, that the sexes shall be distinguished by an external difference in dress. How that distinction shall be made or to what extent, is wholly immaterial. It is a matter of convention, provided only that it be marked and universal in each particular nation.

In the Church there is, of course, an additional principle in the matter of vestments. Not only is it necessary that the male should be differentiated from the female, in any public ministry, but it is essential to order, that the ordained shall be distinguished, in vestment, from the unordained ministers, the lay minister from the priestly.

If those two principles are observed in the matter of choral vestments, I, for my part, cannot see why we who call ourselves Catholic Churchmen should passionately seek to narrow the liberty of our brethren in the matter of vested women or girls in the choir. If females are to have any place at all in the choir, and no one, I believe, contends that they should not, it seems to me best that they should be robed in some way for the sake of order and uniformity. But if robed at all, in the absence of law, it does seem to me that we should not set our faces too passionately against liberty, provided only that there shall be no question or doubt as to the lay character, or as to the sex of the ministering chorister. Personally, I am as doubtful of the canonical right of the Bishop to prohibit the vesting of women in any decently distinguishing vestment, as I am of his right to forbid the wearing of a colored stole, or the use of the alb and chasuble. His request and desire should be held in reverent and filial regard; but his command I should feel myself very much disposed to question. At all events, in the absence of law, and in view of the fact that we would find it extremely difficult, if not altogether impossible, to get a law enacted to prohibit, or even to regulate vested women, my own judgment is that we should, on our side of the house, put aside narrowness and clamor in this matter, and allow our brethren the same liberty which we demand for ourselves. We are, as to external order, in a state of transition. Let us trust to the principle of the survival of the fittest in this matter.

Omaha, Aug. 14, 1902.

JOHN WILLIAMS.

THE IRVINE CASE—A DISCLAIMER.

To the Editor of The Living Church:

RETURNING home after prolonged absence, a few days ago, I saw for the first time the statement made by the Presenters in the case of Dr. I. N. W. Irvine *versus* the Bishop of Central Pennsylvania, and read to my sorrow and surprise a remark which seems to call for emphatic comment on my part.

I was chairman of the committee of the House of Bishops on Petitions and Memorials, last October, in San Francisco. To that committee was referred *pro forma* the petition of Dr. Irvine for restoration to the ministry from which, as he averred, he had been unjustly deposed.

The committee were unanimously of the opinion that the House of Bishops had no jurisdiction in the matter. The Bishop of Central Pennsylvania was not on trial before the committee or before the House, nor was there the least desire that he should be. But we have no Court of Appeals, where an aggrieved Bishop, priest, or layman under discipline may be heard, and in furtherance of the project dear to the heart of many Churchmen to create such an appellate tribunal, the committee said in their report (turning away immediately from this special instance): "In all such disputes and questions," recourse there is none but the trial of a Bishop, as provided for in the canons.

Now to say, as has been said, and I am told is the impression in some quarters, that the committee "suggested" that the Bishop of Central Pennsylvania should be put upon his trial, is a manifest misunderstanding of their purpose, and a perversion (no doubt unintentional) of their language. Their purpose was to emphasize the need of an Appellate Court. Their language was a general statement of fact. I deny that the committee made any "suggestion" as to trial in this instance.

Such a suggestion would have been iniquitous. And the House of Bishops passed the following resolution:

"Resolved, That the Committee be discharged from the further consideration of the subject."

How this resolution can be construed into an expression of opinion as to the merits of the case, or into the slightest reflection upon the Bishop of Central Pennsylvania, passes my comprehension; and I regret exceedingly that any one should have read into the report of the committee, words and a purpose which are not there. Much less can any argument be founded upon such an erroneous and gratuitous assumption.

August 15th, 1902.

CORTLANDT WHITEHEAD,

Bishop of Pittsburgh.

THE TERM "MOTHER OF GOD."

To the Editor of The Living Church:

I DO not wish to enter at length into the controversy about the title Mother of God.

In the production of every human child there is a human and a divine factor.

We take flesh of our parents, but God gives the life or soul. Though the mother does not generate the soul, yet she is called the mother of that plural unit she brings forth.

The Blessed Virgin is admitted by some of your objectors to be "the Mother of the human body and soul of the Incarnate Son."

This admission settles the question. For if her child's having a soul and human personality, of which she is not the creator, does not forbid to any common parent the title of mother, neither does the soul of Jesus and its divine union and personality, which Mary did not create, forbid it to her.

In each case the parent is the Mother of that she brings forth, and in the case of the Blessed Virgin, it was as Scripture states, "the Son of God." Consequently her proper title is "Mother of God."

C. C. FOND DU LAC.

[This concise and admirable statement from the Bishop of Fond du Lac was received too late for insertion in the last issue, in which the discussion was declared closed, and therefore appears this week, but without a wish that the subject should be re-opened.—EDITOR L. C.]

ABSENTEE BISHOPS.

To the Editor of The Living Church:

A BISHOP occupied the pulpit of our parish church the other day, and preached a very forcible and practical sermon, taking as his text these words of St. Paul: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." His theme, of course, was HONESTY. He took a very comprehensive view of the subject, and in the course of his remarks, brought out and enforced one point that would seem to be worthy of comment. We cannot undertake to reproduce his exact language but this was the gist of what he said:

"There is a kind of dishonesty which is very common and about which not much is said. We sell our labor and our service to each other, as well as the products of our labor. A workman sells his labor to his employer; a clerk sells his services to the merchant who engages him; a domestic servant sells her services to her mistress. In some cases the time is fixed; in others, the contract from the very nature of the case is extremely indefinite.

"Now there is just as much possibility of dishonesty in the sale of labor and service as in the sale of anything else. If a mechanic, who is paid to work ten hours daily, in return for so much a day, takes advantage of his employer's absence to fritter away an hour out of the ten, he actually steals one-tenth of his wages. So a clerk in a store, who, instead of caring for his employer's interests as if they were his own, who puts no heart in his work, treats customers carelessly instead of courteously, and so lessens the chances of their ever coming again—such a clerk really plays the role of a thief, gets his salary on false pretences, does not give the kind of service which his employer has a right to expect, and which he would expect and demand were he himself an employer."

While the good Bishop was expatiating upon this timely topic, the writer's thoughts wandered away to a certain great missionary gathering, held some years ago in a Western city. At that Council a good many able addresses were made, and among them, one by a Bishop of the Church. This special address was written and read. It was plain and practical, and, as one might say, quite "breezy." The Right Reverend speaker took occasion to comment in a kindly way, but rather pointedly, upon the too liberal latitude which some Missionary Bishops allowed themselves in staying away so far and so frequently from their Jurisdictions.

Some wonder was expressed at the time why he singled out Missionary Bishops for special animadversion, and it was thought that his remarks would have lost none of their force or applicability if they had been a little more general. Missionary Bishops are often compelled to leave their work and solicit help for special needs in the older and more wealthy Dioceses. They do this often most unwillingly. But some of us may have heard of a few Bishops of organized Dioceses whose absenteeism is criticised not only by their clergy but by the lay men and women who are expected to pay the Bishop's salary.

That speech at the Council to which we have alluded, was favorably received by the laity present, and was in the main

endorsed by the priests, but it certainly jarred upon the sensibilities of some of the Bishops. They did not like it, and privately, at any rate, they expressed their disapproval in emphatic terms. They hoped that it would not be published. They thought it might have a bad moral effect upon the Church in general.

We wondered why. When a man becomes a Bishop, is he to be elevated above criticism? Is he not still a man, and as such liable to err, and, if he does, shall no one venture to call him to account? If we read carefully the Pastoral Epistles, do we not see very plainly that Bishop Paul thought that Bishops Timothy and Titus and even Bishop Peter needed occasional reproofs and warnings?

We are indeed far from saying that Bishops, like other men, should not have ample time for needed rest and recreation, and occasionally there must come outside calls for service to which it is very meet and right that they should respond. But, after making all due allowance for such considerations, it is said that a few of our Bishops, according to their own published Journals, officiate almost as often (if not oftener) without as within their Dioceses. Is this right? What valid excuse can be made for such dereliction? What would Bishop Paul have thought of such malfeasance?

A Bishop, of course, is not a hireling, and he is consecrated to "the Office and Work of a Bishop in the Church of God." No one will question this for a moment. But does consecration release a Bishop from specific and imperative obligations to his own Diocese or Jurisdiction? The calls that may come to him may be many and urgent. It is just a little irksome, perhaps, to minister to the few sheep out in the wilderness when a great flock awaits him a thousand miles away. It may be pleasant to figure in some imposing function, to make a stirring speech before some crowded audience, and so on. But what is the right in the matter? Who has the first claim? What is the business view of the situation? What would a hard-headed man of the world say about it?

A parish priest is ordained "a Priest in the Church of God," and as such, "the holy Church throughout all the world" has claims upon him. But woe betide him if, on the strength of that fact, he places himself at the beck and call of any and everybody outside of his parish who may happen to desire his services! His vestry may be pleased to know that they have a rector whose ministrations are in general demand, but they will most certainly expect him to *earn* his salary as their parish priest, and, if he does not, they will know the reason why! 'Tis true that priests, under the present régime, have a very uncertain tenure of office, while the Bishop, as a rule, is fixed for life. But "*noblesse oblige*"—it is surely none the less incumbent upon the Chief Pastor to stay as much as possible among his own flock, to concentrate his energies, to keep his contract with his Diocese, to earn his salary, in short, to "provide things honest in the sight not only of the Lord, but of men."

T. H. BUTLER.

A TIMELY SUGGESTION.

DO NOT KEEP the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand, for their burial. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.—N. Y. Evangelist.

SO LONG as God gives me breath, I shall preach missions as the essential work of the Church, and disbelief in missions as disbelief in Christ. . . . Better far the return to the simplicity of primitive worship—to the unadorned church, the hard pew, and congregational singing—if that be necessary to revive the spirit of missions in our people, than the continuance of the refinement of luxurious worship which we enjoy to-day in our beautiful churches with their well trained choirs and comfortable pews, if these things tend to destroy the spirit of self-sacrifice and lead us to imagine that in supplying the wants of our own spiritual natures, without thinking of the needs of others, we are fulfilling the commands of Christ.—The Bishop of Indiana.

Literary

Theological.

Human Nature a Revelation of the Divine. A Sequel to Studies in the Character of Christ. By Charles Henry Robinson, M.A., Canon Missioner of Ripon. London, New York, and Bombay: Longmans, Green & Co., 1902. Price, \$2.00.

The above title describes only one of three essays contained in this volume, essays not very obviously related to each other. The last one especially seems out of place.

In the essay which gives the book its title, the writer develops an argument which he began in his *Studies in the Character of Christ*; seeking at the same time to meet certain objections against his chief contention "that the portrait of Christ, contained in the Gospels, is itself the strongest argument that can be adduced in support of the teaching which has been attributed to Him"; in particular, His claim to be Divine.

In reviewing that book we noticed a tendency to treat of our Lord's Manhood in isolation from His Godhead, and thus to exhibit that line of one-sided thought which has recently issued in the Kenotic heresy. In now meeting the difficulties raised by his method of argument, the author overlooks this, the most serious difficulty of all. The kenoticism which was merely implied in his earlier work here comes to the surface and vitiates his whole argument.

The unique perfection of Christ's character is not the fruit of natural human evolution, but is caused by its being the character of One who is Divine as well as human—Divine in a personal sense not true of mankind at large. Accordingly the thesis that "Human nature is a revelation of the Divine" cannot be accepted without some explanation and qualification, calculated to exclude pantheistic implications. The Manhood of Christ was not, even while He was on earth, on an ordinary human plane, but had been taken into God and elevated to a supernatural level.

We do not question the validity of the induction which starts with the facts of our Lord's human life, including His human character, and accounts for them by the hypothesis of His Godhead. But we think that Mr. Robinson does not do justice to the implication involved in such argument, that our Lord's Manhood is peculiarly related to the Godhead and thus elevated in a manner which forbids our treatment of His human life as so completely like ours as he seems to think. If the perfection of a human life and character, *qua* human, involves personal possession of the Godhead, then we cannot attain to human perfection until we have been literally deified. Our point is that the presence of *super-human* elements of character in the Gospel portrait of Christ constitutes the data, and the only data, from which His Godhead may be inferred.

A good many details might be criticised, but the majority of them can be referred to this, the chief flaw in the whole essay. A correct view of the uniqueness of our Lord's character should be a corrective to the present tendency to put His Godhead in the background, and to the supposition that our Lord emptied Himself of all superhuman knowledge and power which did not pertain to our salvation. It is of faith that Christ never ceased to be God, while on earth. His human mind did indeed work according to human laws, and this was a limitation—i.e., to His Manhood. But He still possessed and exercised His Divine mind, or else He ceased to be God. How the two minds were related to each other in Him, we cannot define. We know that His human mind was truly human, and the Catholic faith in His Godhead involves a belief that He knew all things divinely while knowing but a finite range of things humanly.

The second essay treats of the "Unique Character of the Revelation of God and Man in the Old Testament Regarded as a Proof of Its Divine Origin." The essay is open to very serious criticism. No doubt the unique spiritual value of the teaching of the Old Testament points to its Divine inspiration, so far as that teaching is unique. But the argument is liable to dangerous misuse. It opens the way to the vexatious theory of different degrees of Inspiration in Scripture, proportioned to the edifying value of its several portions.

Divine Inspiration, as taught in the Nicene Creed, means that the Holy Ghost "spoke by the Prophets." It does not refer to the lofty spiritual quality of Scripture—that quality is seriously wanting in some passages—but to the Divine sanction of the whole. Such sanction is either real or wanting. It does not admit of degrees. The difference in spiritual quality proceeds obviously from the purpose of the Divine sanction, not from the degree of it. The Book of Judges for instance has Divine authority—ever the same in degree—as truly as does the choicest part of the New Testament. But the purpose for which the former is thus inspired is historical rather than devotional. It portrays, as God would have portrayed, a certain stage in the Divine tutelage of the chosen race.

This brings us to another defect of Mr. Robinson's argument. He seems (we hope we are mistaken) to make the revelation in the

Old Testament to consist simply in the significance of a natural evolution of Israel's religion. Scripture itself tells a different story. It tells us of supernatural revelations which Israel did not understand until after a long course of discipline based upon them. Revelations, miracles, judgments, etc., came first and from above. Then followed a slow upward movement of Israel, in spite of its natural tendency, until the nation was ready for its pre-destined function of receiving and publishing the Gospel. Scripture is much more than a register of Israel's development.

Mr. Robinson accepts what he calls the more moderate conclusions of the higher critics. The word "moderate" is misapplied to conclusions based upon a refusal to take into account the supernatural factor which lies behind the sacred text, and which bow out immemorial tradition with a demand that it should demonstrate its correctness. We wait for a test to which these so-called results have yet to be put—the scrutiny of men of equal learning with Driver *et al.*, who do not forget where the burden of proof lies, and who will take into account the Divine factor in the production of biblical literature—we mean Catholic scholars.

We refuse to accept as final the fruits of study based on the rationalistic theory that the Sacred Scriptures are to be criticised as like other and merely human literature.

The third essay on Worship is very fine indeed, and is addressed to ordinary folk. No scholarship is required to appreciate its beauty and to be edified by its lessons. We wish that it stood by itself, for its yoke fellows in this volume forbid our recommending its circulation.

Would that such devout students as Mr. Robinson and others well known to the faithful could realize that no amount of reverence in tone, can make such free handling of the Incarnate and written Word otherwise than irreverent and subversive in effect!

FRANCIS J. HALL.

What is Religion? and other New Articles and Letters. By Lyof N. Tolstol. New York: Thomas Y. Crowell & Co.

The chief title of this book is derived from the first article, which is only one of many. At the same time this article may perhaps be considered the most important. There is, however, nothing in it that is new. Stripped of its unessential elements and of its savage attacks upon some of the most sacred features of the Christian Religion, delivered with a coarseness rarely equalled, the author's position is a very familiar one. In the first place there is, to him, no such thing as supernatural religion. The very idea of the supernatural arouses in the writer's mind the most bitter hostility. The humble disciple of our Blessed Lord may accept with equanimity the author's arraignment of hypocrisy, inconsistency, and the endeavor to adjust the morality of the Gospel so as to justify that which is essentially opposed to it. There are few who have not some occasion for self-accusation. But to imagine that this kind of criticism fulfils the author's purpose is to miss the heart of the matter. Christians might all be saints, and Tolstoi would still regard the supernatural claim of the Gospels and the Church as worthy only of detestation and malediction.

On the other hand, his quarrel with the scientists who proclaim the passing of religion as a mere stage of superstition, based upon ignorance of the meaning of the phenomena of nature and of human existence, is only less strenuous than that with the Church.

Thus we are brought to the conclusion, certainly, as we have said, not a novel one, that what is commonly called "natural religion" is alone true. This is to be ascertained by selecting out of various religions, certain common elements which appear to Count Tolstoi to be their fundamental principles. This is the sum of the whole matter.

Most readers will turn with interest to the author's "Reply to the Synod's Edict" of excommunication from the Russian Church. When that edict was announced in the public press last year, we imagine it must have come as a surprise to those who had any knowledge of Count Tolstoi's writings to learn that he had continued to have the status of a communicant up to that time. It is no less a matter of surprise that one whose utterances on the subject of religion and morals carry such an air of childlike simplicity, should think it in any way strange that such action should be taken. It is difficult to see why in view of the opinions expressed in this very "Reply" he should have been willing for so long a time to remain even in outward association with an institution he so abhors, much more why, after he had renounced it publicly as he acknowledges that he had done, he should resent his public excommunication. In this "Reply" he repudiates the doctrine of the Trinity and the Divinity of our Lord, and denounces other cardinal articles of the Christian Faith as sacrilegious. He stigmatises the sacraments as "a base and gross sorcery." Ordination is "a preparation for deceit." His characterization of the Eucharist is unfit for quotation in these pages.

The genius of this writer is unquestionable. Neither is it necessary to question the honesty of his indignation at the greatness of the evils which he finds in the world; but as a reformer his attitude is as impracticable as that of the child who thought that all were done if God would only "kill the devil." How shall wars be ended? he asks. Nothing could be more simple; only let those in all lands who are cited for military service, one and all refuse to serve. Presto! the thing is done, and the reign of universal peace begins.

The best that can be said is this, that such parts of this man's

writings as treat of the evils of society and the wrongs which men inflict upon their fellow-men, may serve with other influences, to impress the minds of saner men and spur them on to devise new remedies for injustice and wrong. But the gold is so mingled with the dross in the writings of this extraordinary man, that it can hardly be hoped that the evil will not outweigh the good. W. J. G.

Comforting Words for Sorrowing Mothers. Compiled by Gertrude Benedict Curtis. Chicago: Fleming H. Revell Co.

This is a very pretty volume of selections, mostly poetry, made from various writers by Gertrude B. Curtis of Clinton, Wisconsin. All the selections are made with a view to comfort mothers who have lost children by death. The binding and printing are dainty, and the illustrations are pleasing.

The Dictum of Reason on Man's Immortality; or, Divine Voices Outside of the Bible. By the Rev. David Gregg, D.D., Pastor of Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. New York: E. B. Treat & Co., 1902. Price, 50 cts.

Two lectures *ad populum* of somewhat excessive rhetorical quality make up this small book. Much is said that is suggestive and convincing, but the lectures are ephemeral, being saturated with the accidents as well as the fundamental lines of thought in the immediate present. There is little in Dr. Gregg's argument to which we would take exception, unless it be an excessive emphasis upon the power of human reason, suggestive of rationalism. We do not think that Dr. Gregg means to disparage the supernatural.

The Temple Bible:—The Gospel According to St. Luke. Edited by M. R. Vincent, D.D. Philadelphia: J. B. Lippincott Co. Price, 60 cts.

This is a very acceptable volume of the Temple Bible. The introduction by Dr. Vincent follows accepted traditions about authorship, date, etc., which is refreshing. The notes are extremely brief; but are useful to make clear the text. The reproduction of D. G. Rossetti's picture, "The Annunciation," is very good.

The Temple Bible:—The Book of Daniel and the Minor Prophets. Edited by R. Sinker, D.D. Philadelphia: J. B. Lippincott Co. Price, 60 cts.

It is a pleasant surprise to find Dr. Sinker following Dr. Pusey in his introduction to this volume, and throwing over the higher critics. He believes the book was written in the sixth century B. C. and shows the folly of the modern idea that its date is 165 B. C. The introductions to each of the Minor Prophets are also conservative. If all the volumes of the Temple Bible were as good as this, we should have had only praise for them.

The Temple Bible:—The Book of Jeremiah and Lamentations. Edited by E. Tyrell Green, M.A. Philadelphia: J. B. Lippincott Co. Price, 60 cts.

The editor of this volume of the Temple Bible takes a conservative view of the book of Jeremiah and concedes to him the authorship of the Lamentations. The introduction is interesting and instructive. The illustration is Michael Angelo's painting of Jeremiah in the Sistine Chapel.

The Temple Bible:—The Book of the Prophet Ezekiel. Edited by O. C. Whitehouse, D.D. Philadelphia: J. B. Lippincott Co. Price, 60 cts.

Ezekiel is one of the most difficult of the books in the Bible, and the editor has done good work in elucidating the book as well as he has done. He seems to follow the modern idea of the very late date of Deuteronomy; but his higher criticism is not offensive.

The frontispiece is a reproduction of Raphael's picture, "The Vision of Ezekiel."

All the volumes of this series are very handsome—and are printed in the very best style.

Carmina Mariana—Second Series. An English Anthology in Verse in Honor of and in Relation to the Blessed Virgin Mary. Collected and Arranged by Orby Shipley, M.A. Sold for the editor by Burns & Oates, London.

This is the second edition of the second series of the *Carmina Mariana*. The first series met with a good deal of favor, especially from the Roman Catholic press, and no doubt this series will be equally welcome. Like all perverts from us to Rome, Mr. Shipley is extremely Roman in his devotions, especially in those which are neglected more or less in the Anglican Communion. There are a good many poems in the volume which possess intrinsic beauty and merit; but many of them are inserted for devotional rather than literary reasons.

One must deplore the state of mind which could allow the editor to put into the collection some old English love songs, which, to say the very least, suggest a different sort of love from the reverential devotion due to the Blessed Virgin. There is a good deal in the volume which is valuable; but most Anglicans would find much in it which could only shock them.

"SYMPATHY is two hearts tugging at one load beneath one sorrow."—Dr. Parkhurst.

NEW YORK'S DARK SUNDAY.

NEW YORK CITY was, upon Sunday, August the third, visited by a phenomenal storm. The dull sunlight of early morning had been succeeded by a warm and stagnant atmosphere, until by half-past ten the heavy, leaden sky, occasionally the precursor of the earthquake, made one's every act oppressive.

The usual summer Sunday morning's congregation had assembled at Trinity Church, New York, the service being a sung celebration of the Holy Eucharist with sermon, the music a mass in C, of Sir George Martin's, organist of St. Paul's Cathedral, London.

Above the great Altar screen is a large perpendicular window, the lower portion of its tracery having two rows of seven lancets, old-fashioned colored glass of a rather florid type, described by Dean Hole as rather "startling" in its effects. The upper arcade has full length figures of our Blessed Lord, surrounded on either side by the four Evangelists and the great Apostles of the Keys and of the Gentiles. Above and in the centre of this perpendicular tracery, over the head of our Lord, are the A and Ω, the other sections being filled with symbolic designs of somewhat obsolete style and in rather glaring effects. We have been familiar with this great window for years. The church being oriented to the West, this glass has been before us at every hour with its varying effects; in the grey of morning, with the increasing brilliancy of mid-day, and the glories of the post-meridian hours, as it glows with the approach of evening and then fades into the hues and disappears with the darkness of night, in cloud or storm, when the sun is high in the heavens or describing its lowest arc during Advent; and yet with its deficiencies producing many impressive effects, ever shewing forth too the virtues of the saints as caused, as it were, by the Light of the Sun of Righteousness being reproduced.

In the central figure, that of our Saviour, the nimbus is surrounded by diaper work of a very light color, indeed almost white, we might say. As the service proceeded, the light gradually diminished, fading out of this great window, until at the offertory the head of our Lord and His two symbols alone remained with indistinctness. Through an open transom we had observed the outward effects of the increasing gloom, as all nature was disappearing into Egyptian darkness, literally, until at the absolution, night had superseded day. The great reredos of Caen stone was dimmed, for the lighted tapers of the altar, the illumination of its crucifixion scene, and the lights of the choir, were nothing in contrast with the night that had overwhelmed us. And to those kneeling in the nave, which was here and there lighted by gas, the effect was, no doubt to many, from appearances, appalling. The upper parts of the clerestory and above the altar screen, had become affected with a darkness that could be felt, everything being oppressively *still* save the voice of the priest as he sang the "Comfortable Words."

At the *Sursum Corda* every atom of light had gone out from the great window which was then in inky blackness. The worshippers seemed to be affected; and no wonder, for to the imaginative it could be ominous only of impending danger, and to some no doubt was terrifying, while others upon the street sought shelter, and some who had been sitting erect found their knees.

Just as the *Sanctus* was reached, that solemn part when it is understood the Angelic host fill the place to prepare the way for the Sacred Presence whose coming was near, the lightning's first gleam startled the waiting assemblage, and as this beautiful music progressed, the wonders of Sinai with its vivid flashes and "the Voice of God" speaking, seemed to break upon us, each moment becoming intensified as the "windows of heaven" opened. We appeared to be in the very midst of the tempest as the sacred Canon progressed until at the Adoration we beheld the head of our Saviour with His special symbols reappearing to tell us that the crest of this great convulsion had passed. Very slowly the window began to live again and "the light of the world" to come back. When the *Gloria in Excelsis* burst forth, the rainbow hues began to be visible. As the music advanced, its colors came out, and as the voices rose and fell, the thunder rolled an accompaniment *fortissimo*, at times with effects that were superbly grand, although perhaps to others frightful in their power. How the lines—

"Ye thunders, echoing loud and deep,
Ye lightnings, wildly bright,
In sweet consent unite your Alleluias."

became an intense reality.

The light of day returned gradually, and by the close of the

service the rain had ceased, although the Broadway cars were still illuminated and using their headlights. River craft and harbor lights were employed both preceding and during this extraordinary storm. What has been related were singular coincidences and could easily impress the imaginative as manifestations. It perhaps seemed to some that the spire might be shattered at any moment, considering the frightful crashes that followed each other like the detonations of battleship ordnance speaking.

There was evidently a feeling of impending danger current, but withal a very comforting sense in these several revelations, which, however, perhaps but very few observed. Certainly the clergy serving the altar, and the choir in the stalls, did not see these effects as one down in the nave might see. Such a darkness must convey forebodings that will affect everyone.

K.

The Family Fireside

HOLLYHOCKS.

An August day; in the garden walks
Stands a double row of hollyhocks;
In gorgeous dress of every shade,
A sentinel band on dress parade,
Ready to challenge all who come.
The honey bees round them drowsily hum,
Flitting about on gauzy wings,
Gathering nectar for queens and kings.

The sparrows chirp, and the robins call,
In the orchard grass where the shadows fall,
And darting out of the noonday heat
A butterfly rests in a blossom sweet.

Who comes? Who comes? A lissome tread
Draws near to splendid hollyhock red.
"Who comes? Who comes?" cried a hollyhock gay,
And the answer rang, "The King of Day,"
Oward and on to the sunset light,
To keep his tryst with the Queen of Night.

The King went by; like some magic spell,
Over the garden the shadows fell—
Up and up through the blossoming walks
I measured their length by the hollyhocks.

An August night; now the sunset beams
Have vanished into the land of dreams.
The new moon glimmers in silver light,
A crescent-crown on the Queen of Night.

"Who comes?" I hark to a lissome tread,
Through the silence deep, past the lily bed,
Up and up through the blossoming walks,
Till the challenge comes from the hollyhocks—

"Who Comes? Who Comes?"

MARGARET DOORIS.

AN OLD TIME NATURE LOVER.—II.

BY CLIFTON JOHNSON.

WITH ILLUSTRATIONS BY THE AUTHOR.

FORTUNATELY the steam roads have never invaded Selborne, and you see to-day almost the same sequestered village that White describes in his book—a single street, with a hill along the west heavily wooded with beeches, and, to the east, a winding, grassy glen. The beech wood on the hillslope is known as "the Hanger," while the glen is called "the long lythe;" and these quaintly pleasing names are typical of those borne by many other features of the neighborhood. The heart of the hamlet is a gray old church, with the graves of the old-time inhabitants of the region huddled about it. In front of the church is the little square village commonly spoken of as "The Plaeston," and just across the highway from this is White's home—"the Wakes." This is the only "gentleman's" place in Selborne, if we except the vicarage adjoining the church; and the rest of the village is made up of tradesmen's shops and dwellings, a few farmhouses, and a score or so of laborers' cottages. The Wakes has naturally been much enlarged and altered in the last hundred years, and one gets most satisfaction in going down to the foot of the garden in the rear and observing White's old sundial on its post, just as it was when he used it, and just as it was when his famous tortoise,

"Timotheus," inhabited the garden, and tilted his clumsy body up against the sundial's pedestal to get the full force of the spring sunshine.

Like White's house, nearly all the village houses of the better class have been modernized since his day, but there still remain a large number of cottages as quaint in their heavy, old-fashioned architecture, their tiny-paned windows, and their roofs of thatch or mossy tiles, as one could desire. Some of them are two or three hundred years old, and probably appear very much as they did when White saw them. Then there is the church, which is almost exactly what it was when he officiated in it; and the same great yew in the churchyard, whose measurements he recorded, is still hardy and symmetrical.

The features of White's home vicinity that have survived all changes, and continue as he described them in his book, are even

more numerous outside the village than in. You can find the same curious little ponds on the high grazing ground of Selborne down; you can find the same two springs on the borders of the hamlet; and, if you choose to follow the brooks that trickle away from these springs, will find their water-courses have the same aspect as of old; you can visit the farms the book mentions, can linger on the naturalist's favorite walks, and ride to Walmer Forest and see there the identical treeless waste that it was over a century ago. Best of all, if you have sharp eyes, you can see many of the birds and other creatures whose ways White delighted to record. Wild life of the humbler sorts abounds everywhere in England, but I think Selborne is peculiarly favored. The country round about is broken and irregular, and with its valleys and hills, old chalk pits, and frequent woods and net-works of hedges, it affords the creatures of the fields a varied choice of homes. Nowhere in England is nature more domestic and attractive.

In looking through White's pages one is surprised to discover that the nightingale and the skylark, two of the most



A HOLLOW LANE.



THE PLESTON FROM THE CHURCH GATE WITH SELBORNE HANGER BEYOND AND "THE WAKES" IN THE MIDDLE DISTANCE.

characteristic and famous of British songsters, are barely mentioned. He had every facility for observing them, for the nightingales make the long lythe a favorite haunt in the evenings of early summer, and the skylarks soar and sing in every open field the year through. I do not understand this omission, unless the naturalist thought these birds too well known in their songs and ordinary habits to need investigation or comment.

What was unusual and unexplained seems to have attracted White more than the obvious and familiar. Thus, of all the birds he wrote about, the swallows took his attention most. He returns to the subject continually. He delights in their swiftness and grace on the wing, he enjoys their song, and inquires patiently into their habits of nesting and rearing their young; but the thing that stirs his keenest interest is the question, What becomes of the swallows in the winter? It was a common belief in the eighteenth century that these birds hibernated in the mud at the bottom of ponds. Their comings and goings were certainly mysterious. Some of them lingered very late in the autumn and others appeared extremely early in the spring.

Pennant, Esq., and the Honorable Daines Barrington" which make up his book. White had a wide acquaintance among people of learning and distinction, and Pennant and Barrington were both leading writers and naturalists of their day. Compared with them, White was an amateur observer, yet who now knows the two specialists, except as their names are preserved in White's book?

The book is not one to devour like a novel with a stirring plot. It is one to sip, and dwell over, and return to, again and again. The sweets are there, and a lasting place for this fountain-head of nature literature is assured.

[THE END.]

HOUSEHOLD HINTS.

THROW chloride of lime in rat holes.

AN APPLICATION of alcohol will restore the color to furniture discolored by heat.

PLUSH FURNITURE should never be switched in cleaning a room—instead use a bristle brush.



SETTING HOP POLES—THE BACKWOODS OF THE HANGER IN THE BACKGROUND.



A REST ON A STILE IN THE LONG LYTHE.



GILBERT WHITE'S GRAVE.

A mild day would bring them out, and then if the weather suddenly turned colder, they at once disappeared. The naturalist meditated over this problem long and earnestly. He never solved it, but inclined to the decision that a few of the swallows really did stay through the winter and hid, if not in globules of mud, like toads and frogs, in the pond bottoms, at least secreted themselves in the holes of the banks bordering the pools and streams.

Very few topics are taken up by White in his book with anything like the continuity and thoroughness that he gives to the swallows, and it seems astonishing that this promiscuous collection of observations on the birds, insects, earthworms, the weather, etc., etc., should possess such unfading attraction. You see no art in the writer's expression, yet it is as clear as crystal. He reveals his mind freely, his intentness on the subject in hand, his ponderings and questionings; and I know of no other nature writer who wins the reader's sympathies so completely, unless it is John Burroughs. In their unaffected interest in the out-door world, in the vicinity and openness of their expression, the two have much in common. But White's work is thoroughly English, and is perfectly quiet, free from all haste, and has hardly a touch of humor or even of quaintness; while Burroughs' essays have the flavor of America and of the last quarter of the nineteenth century. They have "go" and breeziness, and are full of change and piquancy.

White was an isolated observer, and he spoke with regret of his having no other nature lover near to commune with and to stimulate his interest. Perhaps it is well he was thus isolated; for otherwise we might never have had these letters to "Thomas

KEEP a small box filled with lime in your pantry or cellar, it will keep the air dry and pure.

SODA is the best thing for cleaning tinware, apply with a damp cloth and rub well, then wipe dry.

CLOTHES PINS soiled a few minutes and quickly dried once or twice a month become more durable.

CLEAN the head of dandruff and any warm, dry feeling by rubbing the scalp briskly with alcohol.

TINS may be scoured with little effort if kerosene and powdered lime, whiting, or wood ashes be used.

TO KEEP black ants away sprinkle black pepper in their haunts, or draw a chalk line across their runways.

MEAT should not be put directly on the ice, as the water draws out the juices. Always place it in a pan, and this may be set on the ice.

BREAD and cake must be thoroughly cooled before being put into a box or jar. If not the steam will cause them to mould quickly.

APPLYING a little water and often is a bad principle in watering plants and should be avoided. If watering is needed, water thoroughly.

RINGWORMS will yield to borax treatment. Apply a strong solution of borax three times a day; also dust on the fine dry powder very often.

SILVER spoons and forks, in daily use, may be kept bright by leaving them in strong borax water several hours. The water should be boiling when they are put in.

AFTER the juice has been squeezed from lemons the peel can be used for rubbing brass. Dip them in common salt, rub the brass thoroughly, then brush with dry bath brick.

The Living Church.

RATES FOR DISPLAYED ADVERTISING.

Three columns to page. Length of column, 160 lines. Width, 2½ inches. 14 agate lines to the inch.

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CLASSIFIED ADVERTISEMENTS.

Notices of Death, free. Marriage Notices, \$1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cents per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to THE LIVING CHURCH, Milwaukee, Wis.

Church Kalendar.



- Aug. 1—Friday. Fast.
 " 3—Tenth Sunday after Trinity.
 " 6—Wednesday. Transfiguration.
 " 8—Friday. Fast.
 " 10—Eleventh Sunday after Trinity.
 " 15—Friday. Fast.
 " 17—Twelfth Sunday after Trinity.
 " 22—Friday. Fast.
 " 24—St. Bartholomew. Thirteenth Sunday after Trinity.
 " 29—Friday. Fast.
 " 31—Fourteenth Sunday after Trinity.

Personal Mention.

THE Rev. THOS. B. BARLOW, rector of St. Peter's Church, Butler, Pa., with his family, is spending the month of August at the Elevant Cottage, on the shores of Lake Conneaut, Pa.

THE Rev. ARTHUR BEAUMONT is now in charge of Christ Church, Deposit, N. Y.

THE Rev. E. H. BENSON has resigned his work at Santa Clara, Cal., and expects to accept a position in the City Mission work in the Diocese of New York.

THE Rev. E. B. BRADLEY resigns on Sept. 1 his charge of St. Stephen's Church, San Luis Obispo, Cal., to become assistant in Grace Church, San Francisco, the Rev. R. C. Foutte, rector.

THE Rev. DE LOU BURKE has resigned the rectorship of St. James' Church, Vincennes, Ind., and will take work at Topeka, Kansas.

THE Rev. HERBERT D. CONE of Christ Church, Bridgeport, Conn., is spending the month of August and part of September at the Delaware Water Gap. His address is "Cataract House," Delaware Water Gap, Pa.

THE Rev. GEORGE W. DAVENPORT, rector at Astoria, L. I., has been called to the rectorship of St. James' Church, Danbury, Conn.

THE Rev. H. G. ENGLAND, wife and son, of Uniontown, Ky., are spending a few weeks with relatives at Rockville, Md., and on the eastern shore of Maryland.

THE Rev. DOUGLAS I. HOBBS of Johnstown, Pa., has accepted a call to the rectorship of Emmanuel Church, Denver, Colo.

THE address of the Rev. FRANK R. JONES till Nov. 1st will be 1081 De Kalb Ave., Brooklyn, N. Y.; after that, St. Andrew's Church, Lehigh, Ind. Terr.; being changed from St. John's Church, Vinatta, Ind. Terr.

THE Rev. H. G. LIMRIC, formerly of the Japan mission, has assumed charge of St. Mark's Church, Sidney, Ohio.

THE Rev. GLENN TILLEY MORSE, curate of St. Anne's Church, Lowell, Massachusetts, has accepted a call to St. Stephen's Church, Boston, and will enter upon his work there Sept. 1st.

THE Rev. FRANCIS H. RICHEY is assisting the Rev. W. H. Benjamin, D.D., who has been seriously ill but is now better, at St. Barnabas' Church, Irvington-on-Hudson, N. Y.

THE Rev. WILLARD H. ROOTS has taken missionary work at Grangeville, Idaho.

THE Rev. WILLIAM RUTHERFORD SAVAGE, on account of throat trouble, has had to give up his parish on the sea coast of the Diocese of Southern Virginia, and accepted work among the mountains of the Missionary District of Asheville, with headquarters at Blowing Rock, N. C., where he will go on the third Sunday in September.

THE address of the Rev. H. PERCY SILVER, U. S. A., is Manila, P. I.

THE Rev. WM. AUSTIN SMITH has accepted his election to the rectorship of St. Paul's Church, Milwaukee, to take effect Oct. 1st.

THE address of the Rev. JOHN A. STAUNTON, Jr., is changed from Manila to Cebu, Cebu, P. I.

THE Rev. PERCIVAL M. WOOD of Bernardsville, N. J., has accepted a call to St. Paul's Church, Denver, with the chaplaincy of Wolfe Hall.

DIED.

PARKMAN.—Entered into rest at his home in Elizabeth, N. J., on the 17th inst., GEO. M. G. PARKMAN, son of Elizabeth Fearing and the late Rev. Chas. M. Parkman, B.D.

Funeral from Christ Church, 11:30 A. M., Tuesday, Aug. 19th. Interment at Christ Church, Shrewsbury, N. J.

VREDENBURGH.—Entered into the rest of Paradise Aug. 1st, MARIA REYNOLDS VREDENBURGH, beloved wife of Col. Thomas Doremus Vredenburg and eldest daughter of the late Rev. Wm. Morton Reynolds, D.D.

Mrs. Vredenburg is survived by her husband and one son. The funeral services were conducted by the Rev. Dr. De Rossett at St. Paul's pro-Cathedral, Springfield, Ill., of which parish Mrs. Vredenburg had long been a devoted member.

WANTED.

POSITIONS OFFERED.

TEACHER.—For Colored Girls' Industrial School. Usual Grammar School subjects. ARCHDEACON BATTY, Hoffman Hall, Nashville, Tenn.

WANTED.—A housekeeper to do ALL the work in the rectory of a single priest whose salary is meagre. Rev. WILLIAM WHITE HANCE, Eatontown, N. J.

WANTED.—Priest for a parish in Missouri. Address 407 Madison St., Jefferson City, Mo.

WANTED.—Young trained nurse as assistant in ST. LUKE'S HOSPITAL, Livingston, Mont.

POSITIONS WANTED.

POSITION as Matron in a Girls' School, by an educated Churchwoman. Address, "MATRON," care 321 E. Gray St., Louisville, Ky.

MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMAS-TERS, in training the *Boy Voice*. Address G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

MISCELLANEOUS.

A LADY offers congenial home with refined surroundings to girl students. Moderate terms. References exchanged. Address Miss JORDAN, 1 West 103d St., New York.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut Street.

APPEALS.

URGENT APPEAL TO SAVE CHURCH OF THE EPIPHANY, BROOKLYN, N. Y.

Foreclosure proceedings for \$820 interest and \$199 insurance have been commenced against the Church of the Epiphany, Brooklyn.

Bishop Burgess has given the following letter of appeal:

"SEE HOUSE, GARDEN CITY, LONG ISLAND.
 "The Church of the Epiphany, situated at the corner of McDonough Street and Tomkins

Avenue, Brooklyn, was bought in 1889, and a heavy mortgage was placed on the property, not by the parish, but by the diocesan authority. The value of the property and the splendid location make it desirable to save it for the diocese. At present the parish, which comprises 715 communicants, is doing all that it can to raise the amount necessary to carry on its yearly work. The appeal must, therefore, be made to others outside the parish for aid. The work is a good one, and, if the debt could but be canceled, important progress will have been made in the extension of Christian teaching in the Borough of Brooklyn. "FREDERICK BURGESS,

"Bishop of the Diocese of Long Island.
 "June 14th, 1902."

The \$1,019, interest and insurance, must be paid at once, and \$32,800 mortgage by Jan. 1st, 1903. For the latter \$7,400 has been raised conditionally. The situation calls for instant relief. Church cost over \$100,000. Send contributions to REV. DR. DEAN RICHMOND BABBITT, Rector, McDonough St. and Tompkins Ave., Brooklyn, N. Y., or, to W. H. BRIDGMAN, Treasurer, 95 Macon St., Brooklyn.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS of the BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
 General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

A *Glossary to the Works of William Shakespeare*. By the Rev. Alexander Dyce. The references made applicable to any edition of Shakespeare, the explanations revised and new notes added by Harold Littledale, M.A., Professor of the English Language and Literature, University College of South Wales and Monmouthshire, in the University of Wales. Price, \$3.00 net.

PAMPHLETS.

The Annual Prospectus of Shattuck School, Faribault, Minn.: *Shattuck School*. The Rev. James Dobbin, Rector.

Diocese of Washington: *Syllabus of Subjects* required for the Examination of Candidates for Holy Orders. By authority of Henry Yates Satterlee, D.D., LL.D., Bishop of Washington. Price, 50 cents.

Baccalaureate Sermon. By the Rev. Charles C. Pierce, D.D., Chaplain United States Army. National Cathedral School.

The Church at Work

ALABAMA.

R. W. BARNWELL, D.D., Bishop.

Memorial Home Proposed.

A FUND is being raised for the purchase of a home for the widow and children of the late Bishop Barnwell, contributions having come from many parts of the South for the purpose. The fund had reached the amount of \$1,200 at our last report and it is hoped that at least \$3,000 may be received. Many beside Church people are among the contributors.

ALBANY.

WM. CROWSELL DOANE, D.D., LL.D., Bishop.

Death of Dr. Tipton.

J. BENTON TIPTON, Mus. Doc., the distinguished organist and choirmaster of All Saints' Cathedral, and Instructor in Music in St. Agnes' School, Albany, died at his home in Albany, Monday evening, Aug. 11, of heart failure.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Point Richmond—Missionary Council.

PLANS have been accepted for a new church, to be commenced almost immediately, at Point Richmond, a new and rapidly growing town on San Francisco Bay, north of Berkeley. The church when completed will cost nearly \$5,000, and is intended to seat 400 persons.

THE REV. N. B. W. GALWAY of Menlo Park has been appointed a member of the Missionary Council from the Diocese of California in place of Archdeacon Emery, who is unable to attend. Mr. Galway expects to be present together with the Rev. E. L. Parsons of San Mateo.

THE CONSECRATION of St. Paul's Church, San Francisco, is appointed for Sunday, August 24th.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Re-Hearing Asked of Allegations.

A FORMAL petition for a re-hearing of the allegations against the Bishop of the Diocese has been filed with the Presiding Bishop by the presenters who filed the original charges. The present allegations hold that new testimony has been discovered, that the former hearing was incomplete and defective, and should be set aside, and that two of the presenters who attended that hearing were excluded from the investigation. It will be remembered that the Bishop had before this himself made a request for the appointment of a new Board of Inquiry.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Enlargement of St. Luke's Hospital—Ordination of Mr. Smithe.

PLANS are on foot to enlarge and greatly improve the buildings of St. Luke's Hospital, Denver, for the purpose of effecting which, the Bishop has issued an appeal for \$60,000. The principal improvement proposed is the erection of a new wing to accommodate 25 or 30 more patients. It is expected that an elevator and other modern fittings will also be placed in the building. The Bishop hopes to obtain at least \$20,000 in response to his appeal and the trustees will authorize placing a mortgage for the remaining \$40,000.

LAST WEEK was noted the Ordination to

the diaconate of Mr. Percival S. Smithe in the Church of the Epiphany, Denver, on the Feast of the Transfiguration. Mr. Smithe is 26 years old and he has had charge of the mission for some time. Under his guidance and largely through his energy, the church in which he was ordained was built. Archdeacon Bywater preached the sermon and took for the text St. Peter's words, "It is good for us to be here." In his charge to the young deacon he urged the cultivation of tact:

"Men should be taught as tho' we taught them not, And things unlearned proposed as things forgot."

"Tact," said the Archdeacon, "is not slyness, nor hypocrisy in dealing with men, but it is the quintessence of fineness in the make-up, that goes to make a man well appearing and well received among others. The Church has not been a loser by lack of learning, but everywhere she has been weakened by lack of tact among her ministers. Tact means sympathy, it means courtesy, it means full of pity, tender-hearted."

Canon Bode presented the candidate for ordination, the Rev. Charles H. Marshall was Bishop's chaplain and bore his staff. The Rev. Dr. Kramer was Gospeller and assisted at the celebration. Morning prayer and the lessons were read by the Rev. A. George and the Rev. W. H. Eastham. There were present besides the clergy mentioned, the Rev. Messrs. Carmen, Symington, Ramage, O'Malley, and Reedy, and Rev. F. Smith of West Missouri.

The ladies of the parish had decorated the church beautifully. In the crypt they entertained the Bishop, the visiting clergy and friends at luncheon.

One of the most impressive parts of the service was the singing of Bishop Olmsted's hymn by the whole congregation, to Sir H. Baker's tune "Hesperus." The words are given below:

ORDINATION HYMN ON THE TRANSFIGURATION.

BY THE BISHOP OF COLORADO.

O Lord! unfold Thy stores of light
Upon the mountain as we pray;
Transfigured be, before our sight,
And at Thy side still let us stay.

From grace to grace our spirits change,
From glory unto glory raise;
Nor let this heavenly glow seem strange
To us who walk these earthly ways.

Long do we toll 'mid shadows dim,
Where multitudes forget Thy Name;
Oh! let us listen to the hymn
That will redemptive love proclaim.

With Moses and Elias, Lord!
And with Thine Apostolic band,
Hear we Thy gentle, holy word
And learn Thy cross to understand.

Set forth Thine Age—long mystery,—
My bread and cup, Most Holy One!
And while we bow the trembling knee
Shine Thou above the noonday Sun.

Transfigured be Thy servant here,
Thy servant now ordained to be;
Oh! keep him in Thy faith and fear
And clothe him with humility.

And while we hear the tumult wild
And cry of them that suffer woe,
May we be true and undefiled,
While still we minister below.

Transfigured may we always be,
And wear Thine image in our heart;
And by our perfect faith in Thee,
Bring souls to choose the better part.

Transfigured be Thou Evermore!
Transfigured be the world through Thee,
Transfigured be death's fearsome door!
Transfigured we eternally!

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Diocesan Notes.

THE CHIEF MAGISTRATE of the Nation will visit Hartford, our capital city, on Aug. 22nd. On the committee of reception is the Bishop of the Diocese and the Rev. Francis Goodwin, D.D., and, as well, the prelate of the Roman obedience, Dr. Tierney. The chairman of the committee is Col. Jacob L. Green, a prominent layman of the Diocese.

THE FAIRFIELD County Clerical Association met in Trinity parish, Southport, on Monday, August 11. The meeting was appointed for St. Paul's, Fairfield, but a change in the place was deemed advisable. The Holy Communion was celebrated by the rector, the Rev. Edmund Guilbert, D.D., assisted by Rev. Mr. Wells. The essay was also by the rector: "The Oxford Movement and the *Terminus ad Quem*." The subject was very ably handled, and an interesting discussion followed. There were present, as guests, the Rev. Sherwood Roosevelt of St. Peter's, Milford, and the Rev. E. Livingstone Wells of the Diocese of Pittsburgh. Mr. Wells is the son of a former rector of Trinity, and for some years he was a zealous layman of the parish and the Archdeaconry.

AT WOODSIDE school, in Simsbury, in which many Church people are interested, Miss Frances M. Buchan, late of Bishopthorpe School, will become associate principal this season, Miss Sara J. Smith continuing as principal, as heretofore.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Children's Hospital at Wilmington.

ABOUT ten years ago, Mrs. Coleman, late beloved wife of the Bishop of Delaware, started in Wilmington an institution for the care of infants and children during work hours or while their mothers were ill. For many years this was a great assistance to poor mothers. It was named St. Michael's



ST. MICHAEL'S DAY NURSERY, WILMINGTON, DEL.

Day Nursery and Hospital for Babies, and furthermore bore the inscription, which yet remains: "Children Cared For While the Mothers are at Work or Ill." It was, during the first few years, carried on by Mrs. Coleman's individual efforts, seconded by the rector and members of St. Michael's congregation, and many mothers in Wilmington today "rise up to call her blessed," because of their acquaintance with her through this source. The building is a three-story one with chapel, reception rooms, dining rooms, and kitchen on the ground floor. During Mrs. Coleman's long illness the institution

was transferred to the Diocese and is the only diocesan charitable institution. On Dec. 1st, 1901, the present superintendent, Miss Hackett, came to the institution, which had been closed for several months for repairs, paid for by the Junior Auxiliary of the Diocese. The work was somewhat reorganized as a hospital and the work is confined now almost exclusively to children under three years of age. On June 1st Miss Kate Doherty was added to the staff as assistant superintendent and visiting nurse. Her work has been most successful. There have been 339 day and night cases at the hospital during the month of July, and Miss Doherty has made 94 calls, mostly upon adults, to whom she has given skilled attention, also instructing members of the household in attending to their own sick. Her calls are all made on a bicycle, thus avoiding car fares. There are now 13 babies at the hospital, four over two years, and the rest under ten months. There have been no deaths since Dec. 1st, 1901, nor has Miss Doherty lost any patients from her sick list. The institution has no endowment and is entirely supported by the friends of the Bishop, the congregations in the Diocese and the Woman's and Children's Auxiliaries of Delaware. The Bishop is President of the Board of Directors and the city clergy serve in turn as chaplains of the institution.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLES, JR., D.D., Bp. Coadj.

Relation of the Diocese to the General Missionary Board—Improvements at Waupun.

IN THE Bishop's last conciliar address, published in the diocesan journal just at hand, appears the following section relating to Missions:

"Let me now, dear brethren, speak to you of our Missionary duty to ourselves and to the Church.

"Our Blessed Lord by right of conquest over Satan and Death and Hell, as King and conqueror of the world, gave to the apostolic college as His representative, authority to go into all lands and make men subjects of His Kingdom by baptizing them in the Name of the Father, Son, and Holy Ghost.

"This mission and jurisdiction is shared in by each Bishop, as a successor of the Apostles and as a member of the Episcopal Solidarity.

"Primarily the right and duty of extending the Gospel rests with each Bishop and the Diocese under his care.

"The divinely given commission marks out our primary duty and should be an inspiration in the fulfillment of it.

"It comes to us not as percolating through many ages of transmission, it may be by soiled hands and barren hearts, but as a fresh utterance from the Living Lord who stands in our midst and clothes each Apostolic representative of Himself with His own word of power. Upon us and upon you, clergy and laity, as under our jurisdiction, rests the duty to go forth in His Name into this Diocese and labor for the upbuilding of His Kingdom.

"While this responsibility rests primarily on each Diocese, yet as associated with others, we owe a duty of material aid to other Dioceses which are grouped together and organically associated with us. In the Church it is the law of Christian charity that the strong should support the weak, and that those richer in this world's goods should send succor to their needy brethren at Antioch and to the poor saints at Jerusalem.

"For this purpose of collection and distribution, it is obviously useful that an agency should be created and this agency amongst ourselves is known as the Board of Domestic and Foreign Missions. It has no divine commission or authority as a Diocese has, but is an agency created by the Church to collect and distribute its alms.

"Its duty is to give to the richer Dioceses the privilege of supporting and aiding the weaker ones; to extend the Kingdom by the creation of new Dioceses in our country; to provide for the spiritual wants of the Indians and Negroes, for whom we are bound to care by special considerations; to go abroad into heathen lands, careful however to observe St. Paul's rule of extension which was not to build upon another man's foundation.

"I have been led to make these general remarks, because the Mission Board has lately reduced its grant for work other than among the Indians from \$2,000 to \$1,500, or 20 per cent.; and in its late apportionment has raised the amount of our former donation from about \$600 to \$2,400, or 400 per cent.

"We not only wish to do our share and more, if need be, and you all agree with us that no sacrifice however great shall stand in the way of our doing our duty to the General Church. Fond du Lac is a Missionary Diocese. It is missionary in body, soul, and spirit, and it is missionary to the core. Wisconsin is for missions sacred ground. It is here for years devoted pioneers toiled on in struggle with grim poverty and made footpaths through her forests. Here they camped out amongst her pines and lived oftentimes without proper food. Here they preached in huts or from their wagon pulpits and fed the hungry souls and comforted the dying. I am speaking to those in whom the spirit of Kemper, Breck, and Adams, of Cadle, Goodnough, and Burleson, of Blow and others is still alive. Some of you are leading hard and solitary lives, toiling in hiddenness that others may gather the fruit of your labors, ready to die in the ditch so it be that the soldiers who succeed you may mount over your bodies and scale the wall to victory. Pardon me, if feeling stirred by the remembrance of our past and of what I know of you, my brothers, I confidently affirm you are not lacking in missionary zeal. Many of you are giving your lives, which is more than any rich man's wealth.

"But are we as a Diocese doing our duty to the General Board?

"Let us dispassionately and judiciously consider this matter. There is obviously here presented for our judgment not one but two questions.

"Are we doing our duty to the Board? and Is the Board doing its duty to us?

"First let me ask, Has there been any lack of loyalty on our part in times past?

"It must be remembered that the Diocese, though as extensive in territory as New Hampshire, Vermont, and Massachusetts put together, has no large city in it. In that respect it differs from all other organized Dioceses. Again, it must be considered that those, and they were not a few, who made fortunes out of our great forests, have removed, for the most part, to the East, or without the Diocese. A further fact to be noted is that the Church here suffered twenty years ago by the great emigration of many Americans and Churchmen to the further West. On coming here, I found more than 18 parishes or missions closed and only 16 clergy at work. My predecessor had fallen at his post, saying that he was the first Bishop and might be the last.

"Now, have we done our duty to the Church? This point may well be considered. By becoming organized, the Diocese relieved the Board of the expense of maintaining a Missionary Bishop. It has done this now for twenty-seven years and so has practically contributed to the General Church the sum of \$81,000. Again on examining the reports for the first twelve years of my Episcopate, I find that our contributions to the General Board exceed the sum we have raised for our own diocesan missions. I think, therefore, it may fairly be concluded that you have not been wanting in loyalty.

"Let us now consider what the Church does for us.

"The Board makes us a grant of \$1,150 for the Indian mission, and \$1,500 in aid of our other work. Take we first the Indian mission. We have an Indian Reservation eight miles by twelve miles in extent to care for, on which there are about 1,600 Church members and 400 communicants. There are three clergymen and three lay workers devoting all their time to the service. There is a hospital, a school, a creamery, and a church. Daily services and weekly cottage services in different parts of the Reservation are maintained. Spiritual instruction is given by the Sisters and also in various industries. The number confirmed last year, which is about the average, was 59.

"In contrast with this (I take it because it is near), consider the Diocese of Duluth. This Diocese has a large city with a number of churches in it, a city so large that it was able to raise \$41,000 for a Church hospital. The Diocese is about the same as our own. It is reported to have 46 clergy, 60 parishes and missions, 2,800 communicants and 257 confirmed last year. We have about the same number of clergy and missions, with 4,414 communicants and had 456 confirmed. In Duluth there are 490 Indian communicants to our 400. The number confirmed was the same, 59. At Duluth there are more Indians than with us and eleven stations with some six clergy. We have three. Very properly a larger sum should therefore be given to such a work than to ours. But the total amount given to our Diocese is \$2,600, while to Duluth it is \$11,655 and in addition it receives through the Board, \$5,620 in specials, the total being \$17,275.

"Some other statistics may be interesting. The largest Indian work is to be found in South Dakota. There are 43 clergy in the Diocese; 5,418 communicants, 3,286 of whom are Indians. The number confirmed was 404. Of these 239 were Indians. The whole amount of contributions raised in the Diocese was \$34,673. This is a little more than we raise for our running expenses. The Indians of South Dakota alone raised \$7,892 to support their twelve native deacons. The amount given to our Diocese including its Indian work is \$2,600. The amount given to South Dakota is \$36,290.

"Southern Virginia receives \$6,040; Virginia, \$8,050; North Dakota, \$8,900; Spokane, \$6,900; Western Texas, \$6,900; Tennessee, \$7,290; Minnesota, \$2,950; Alaska, \$28,765.

"In the Foreign field \$83,806 is given to China; \$119,074 to Japan. In Africa in the Diocese of Liberia, there are 1,639 Liberian communicants. There are 22 churches and stations and a number of schools. The last report gave 81 confirmed. The amount given to this one Diocese in Africa was \$52,465.

"If we look at the way the whole amount collected by the Church is divided we find that out of about \$600,000 collected for general purposes, \$165,000 only is given to our home white work here in the United States. Of this the amount given to Fond du Lac, apart from that to the Indians, is but \$1,500. But we must also note that this is larger than that given to some Dioceses equally needy. The Diocese of Michigan City receives but \$1,000, that of Quincy \$1,400, Marquette, \$960, Springfield, \$2,200, Indiana, \$1,600. Milwaukee, we may here say, receives nothing, and contributes \$1,448 to the Board.

"You must thus consider and weigh judiciously in what degree the Diocese has been loyal and done its duty to the Church, and in what way and to what degree it has been helped by the Board.

"Let us now consider the apportionment of \$2,400, lately made and which we have been requested to divide and assign to our several parishes and missions.

"In the first place, it is based upon a wrong estimate as to the amount of our

income. It has been based upon the amount of \$60,000, which in an exceptional year came to the Diocese by way of gifts and included also all that had been used for church building purposes, and what the missionaries themselves received. This is no test of the ability of the Diocese. If we take the amount raised by the Diocese for its running expenses we find it to be only \$30,000, and this would reduce the apportionment one-half.

"Secondly, in making this assessment, the Board regarded all organized Dioceses as having the same ability to give because they were organized. They should have made a distinction between organized Dioceses which were developed and equipped and those that were not. A Diocese which is equipped with an Episcopal Endowment Fund and so developed as to have a far larger number of self-supporting parishes than missions, is in a very different condition to a Diocese like Fond du Lac which has but a very small amount of endowment and not over four parishes which can give \$1,200 and a house to their clergyman, and has a dozen or more clergy to aid besides those helped by the Board.

"Again. This apportionment would place a burden upon you far beyond that which any, even the most wealthy Dioceses have to bear. You are already assessed nine per cent. of your income for support of the Episcopate, five per cent. more to support your own diocesan missionaries, and one per cent. by contribution to the Bishop's fund to aid your candidates for Holy Orders. And now the Board would place the burden of eight per cent. more to raise the \$2,400. Is there any parish in the Diocese that is asked to give 23 per cent. of its income to work outside of itself? Does any parish in the East so tax itself? If but half that rate was placed on a few Dioceses in the East the whole amount required by the Board for all its work would be raised.

"But there is a further point to be considered. It is a very different thing for one man who has an income of \$30,000 to give \$2,400, and for forty who have only seven or eight hundred a year apiece to give that sum. But the Board has made no such discrimination in our case. It is not that you could not by extra exertion keep up your past contributions, in spite of the reduction made by the Board in our yearly grant, but they have asked the impossible.

"When remonstrance has been made, we were told that it is not a tax but only an apportionment and we were at liberty to do the best we could. But it is this very fact that it is an apportionment that makes it so much more unbearable than any tax could possibly be. For a tax which could be enforced would only take away our money; but just so far as we fail to meet the apportionment, we will be held up to the Church as wanting either in loyalty or zeal. It touches what is more important to us than money—our honor and good standing. It deprives us of sympathy and that moral support which in our devotion and loyalty to the Church, we have a right to expect.

"It has been very painful to me to bring this matter before you, and I have done it only in defence of our diocesan honor.

"Let me conclude this portion of my address as I began. Ours is a missionary Diocese and loyal to the core. No matter how we may be dealt with, we must only answer it by doing our duty. Let us make an apportionment on the Diocese for Mission purposes generally, and give the Board a generous share. If an effort is being made, as some have said, to crush out our Diocese, let us do our duty and trust God to raise up friends who will come to our support."

WORKMEN have just finished repairing and painting Trinity Church, Waupun (the Rev. G. H. Somerville, vicar), and the sacred edifice is now in perfect repair. The Trinity Guild of the parish have been working most faithfully to this end, and it is a pleasure to

see the Churchly building. The St. Margaret's Guild have in contemplation the redecoration of the interior in the near future, having already a goodly sum in hand for that purpose.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Foreclosure Threatened at the Epiphany.

FORECLOSURE proceedings have been commenced against the Church of the Epiphany, McDonough St. and Tompkins Ave., Brooklyn, for \$1,019 interest and insurance, and \$32,800 mortgage loan. The Church work was started by the Mission Board, Archdeacon Stevens, and Bishop Littlejohn, in 1889, and a heavy mortgage put upon the church by the diocesan authorities. The Rev. Dr. Dean Richmond Babbitt, the present rector, was invited by Bishop Littlejohn in 1899 to save the work and property, which seemed then about to be lost. Dr. Babbitt has made a strong fight to save the handsome church, which cost over \$100,000 to build, and has carried to the Trust Company in two and a half years about \$6,000 besides the money raised for current expenses. He announces, with a loyal vestry and parish, a continuance of the struggle to pay the mortgage by Jan. 1st, 1903, and has raised \$7,400 of \$32,800 necessary for that purpose. The immediate need is \$1,019 interest and insurance by Aug. 24. Contributions are coming in and much interest has been aroused, but the time is short, the season of the year is a great disadvantage, and the people are mostly away.

From the year book of the parish and the reports in the diocesan Journal, the aggressive character of the work is evidenced as follows: Within three years the amount raised from all sources, \$24,180.06. Besides this, \$7,400 has been conditionally raised for paying the mortgage debt by Jan. 1, 1903. Visits paid by rector and assistant clergy, 2,905, and by the assistant workers, 1,945; 40,000 Church invitations and 15,000 parish papers have been issued. Sixty-seven persons have been confirmed.

Bishop Littlejohn, a few weeks before his death, viz., on May 1st, 1901, wrote of the work and needs: "The parish is burdened with a debt which seriously threatens its extinction. This was not created by those now charged with the administration of the parish, but is entirely an inheritance from the past. Dr. Babbitt, who became rector of the parish about eighteen months ago, has inspired new life and enthusiasm in the work and has demonstrated efficient and capable leadership, in which I place great confidence." Bishop Burgess, in a letter elsewhere, endorses the work and the present appeal.

The parish appeals to Churchmen in general, first, for the \$1,019 at once, and secondly for lifting the mortgage by Jan. 1st, 1903.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Death of Rev. Wm. H. Marriott—Fire at the Pro-Cathedral—Clerical Vacations.

ON SATURDAY, the 22nd of August, the Rev. Walter H. Marriott, M.A., *Oxon*, entered into rest at the age of three-score and ten. Mr. Marriott came to California in 1884 from England, where in addition to much experience as a parish priest, he had also filled several important scholastic positions. For awhile after coming to California he was headmaster of a parish school which the Rev. Elias Birdsall, then rector of St. Paul's parish, Los Angeles, was endeavoring to establish. Parochial schools are not often successful, and it was no discredit to anyone concerned that this one was given up. In the meanwhile Mr. Marriott entered upon diocesan missionary work. In 1890 he established a mission at Santa Paula, in Ventura County; and a year or two later, having received an unexpected

legacy of considerable amount from an English relative, he built a wooden church of appropriately beautiful design, and presented it to the mission as a thank offering from himself and his wife. About two years ago he suffered a great loss in the death of Mrs. Marriott, a woman greatly beloved by all who knew her, for her rare refinement, tender sympathy, and great strength of character. For more than a year Mr. Marriott's health had been much broken, and his death was not unexpected.

THE CHURCH people of Los Angeles are congratulating themselves that St. Paul's pro-Cathedral escaped destruction by fire. On the afternoon of the last Friday of July, a choir boy, waiting for an afternoon choir rehearsal, saw smoke issuing from a window in the parish house, which stands across the rear of the lot and is separated from the chancel of the church by a distance of about thirty feet. An alarm was at once turned in, and the engines were promptly on hand, but by the time of their arrival, flames were covering almost the entire roof of the hall. By hard work the fire was subdued without extending to the other end of the building, in which were situated the offices of the Bishop, the Diocesan Registrar, the Rev. Henderson Judd, the Dean, the Very Rev. J. J. Wilkins, D.D., the rector's assistant, the choir room, the diocesan Woman's Auxiliary, and the private room of the assistant minister, the Rev. W. H. Dyer. All these rooms were uninjured, but their contents were seriously damaged by smoke and water. The building was insured for a considerable sum, but there has been some delay in effecting a settlement with the insurance companies. Until this is done, no decision can be made as to plans for rebuilding.

MANY of the clergy are now away on vacation. The Bishop, with his wife and son and one or two friends, has a camp at Bear Lake in the San Bernardino Mountains, at an elevation of about 7,000 feet. He was recalled to Los Angeles by the fire at St. Paul's parish house, in which many of his books were greatly injured by water. The Rev. Dr. M. C. Dotten of Riverside, and his family, are in the pine woods of northern Oregon. The Rev. J. Arthur Evans and Mrs. Evans of the Church of the Ascension, Los Angeles, are taking the trip to Honolulu.

ONE OF THE most beautiful mountain resorts of southern California is Strawberry Valley, which, at an elevation of exactly one mile above the sea, nestles deep in the sunny bosom of Mount San Jacinto, whose gray peaks rise into the sunlit blue 6,000 feet higher. The valley is beautifully wooded with giant oaks and pines and cedars, and for many years it has been the resort of many persons from all over southern California, who have pitched their tents within its shades. Recently a well appointed Sanatorium has been built, and Strawberry Lodge hotel established under the same management. In July the Rev. B. W. R. Tayler took his vacation here, and the Rev. A. G. L. Trew, D.D., is here for the month of August. On Sundays, Church service is held in a grove close to Strawberry Lodge.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Church Consecrated at MacMahan Island.

THE FEAST of the Transfiguration, though rain and fog prevailed, was a very happy day for the Church people summering on MacMahan Island, Maine. St. Cuthbert's Church was consecrated that day by the Rt. Rev. Robert Codman, D.D., Bishop of Maine. There was an early celebration at 7:30, when the Rev. J. Gregson, rector of St. Philip's, Wiscasset, was the celebrant. For the later service the choir and clergy vested at Treetop, the residence of the Rev. C. T. Whittemore; the crucifer and the Rev. J. Gregson as Bish-

op's chaplain, with the pastoral staff, heading the procession. The collect and versicles and knocking at the door made an impressive beginning to a most impressive service.

The Rev. G. S. Pine, rector of Holy Trinity, Marlborough, Mass., read the deed of donation and the request for consecration, and the Rev. J. Gregson the sentence of consecration. The Rev. F. B. Reazor of St. Mark's, Orange, N. J., the Rev. C. T. Whittemore of All Saints', Dorchester, Mass., the Ven. Henry Hague, Archdeacon of Worcester, and the Rev. E. D. Johnson of St. Paul's, Brunswick, Maine, assisted the Bishop in morning prayer and the Holy Eucharist. The choir and organist of Holy Trinity, Marlborough, Mass., rendered admirably the music of the occasion, the chief features of which consisted of Eyre's Communion service, Stainer's *Te Deum*, and Adlam's anthem "Open to Me the Gates." There was a large congregation present, the neighboring islands being represented in spite of storm. The Bishop's sermon was from the words, "The Earth is the Lord's," and appealed to those having their vacation to remember God in nature round about them, in their business and in the Church.

The church is a Gothic rustic structure of wood, built from plans of the architect, Edmund Q. Sylvester of Boston, and seems to have grown out of the wood in which it stands, stained as it is, the color of the trees round about. The altar is an artistic design in wood, with Donatella's angels in plaster for a frontal, and gives character to the interior of the church, which is rather somber in brown tones. On the altar are Eucharistic and vesper lights. The altar is a gift of one of the clergy resident on the island in memory of Sophia Raymond Brown of New York. The offerings of the day were devoted to diocesan missions. It is hoped that St. Cuthbert's will be an influence for good, not only to the summer residents, but to others on MacMahan and the islands adjacent.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.
Cornerstone at Crystal Falls.

ON AUG. 9th the corner stone of the new church at Crystal Falls (Rev. Wm. Poyseor, missionary) was laid with Masonic ceremonies, the Bishop making an address. Mr. M. B. McGee, as Deputy Grand Master of the Masons, was chief officiant. In the stone were placed a copy of THE LIVING CHURCH, a diocesan Journal, a photograph of the Bishop, and an historical record of the mission. The church is to be built of native field stone, faced with cobble stones taken from granite pits. These stones are of several colors and will make a very handsome church.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

New Church at Sharon — Coronation Services.

THE CHURCH edifice at Sharon, known as St. John's chapel, is nearing completion. This is another indication of the strenuous missionary efforts of the Rev. George Walker of Canton, who laid the foundation of this present work, and under whose untiring efforts it has reached its present prosperous condition. Services were held in this village about ten years ago in the Unitarian place of worship, then in the Institute building, and at the residence of Mrs. G. Copeland. This woman, with aid of a few others, generously offered to give half of the required amount for the purchase of a suitable lot, provided the other half could be raised. This was accomplished, and last summer subscriptions of \$100 were asked for building a church. It was intended at first to erect a small wooden building, but owing to the generous responses to the appeals for money, it was finally decided to build a stone church, costing about \$10,000. A part of this is

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now completed at an expenditure of \$3,000. Additions can be made to the building, and before any of these can be brought about, it is stipulated in the deed that they must be fully paid for.

Mrs. Copeland, who has worked so zealously for the interests of the Church and under whose care and oversight the mission received the support of many outside friends, did not live to see the consummation of her hopes, but died a year ago. The room in the basement of the present edifice is reserved as a place for children, which will be furnished with light gymnastic apparatus, bathing facilities, and library. Literature will be provided, and everything will be done to make it an ideal place for the young people. This room is made a memorial of Mrs. Copeland.

The edifice is of field stone with walls about three feet in thickness. The style of architecture is Old English, and great interest is awakened by the principle, which the Church people here have set before them, of building an addition to the church as the resources are furnished, and as the occasion demands the fulfilment of the original plans of the structure.

THE GRAND-NIECE of the founder of Unitarianism, Miss Blanche Mary Channing, was buried Aug. 11th from Emmanuel Church, Boston. The Rev. Leighton Parks, D.D., officiated. Miss Channing was an authoress of some repute. Her words are *Zodiac Stories*, *Winifred West*, *The Balaster Boys*, etc.

THE ALLIED British societies of Boston observed in an enthusiastic manner the Coronation of King Edward, in Tremont Temple, Aug. 11. The Rev. J. Wynne Jones, chaplain of the British Charitable Society, made one of the principal addresses. He showed the strength of the Celtic race, as being the backbone of England's power, and Anglo-Saxonized as it is, it is well nigh irresistible. The choir of the Church of the Advent furnished the music. A special cablegram was sent at the close of the service. Upon the Sunday following the Coronation several inter-

esting sermons were preached in and around Boston. The Rev. William Hyde of Trinity Church, Weymouth, delivered an historical address in which he endorsed the genealogical conclusions of Prof. Rhys of Oxford, who maintains that Anna, a cousin of the Blessed Virgin Mary, is an ancestress of the Royal house of Great Britain.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Detroit Items—Deaf Mute Work.

MR. GEORGE W. CHILSON of Detroit started on the 15th of this month for Alaska, where he goes to join the work under Bishop Rowe. He expects to remain there three years and then enter the General Theological Seminary in New York City.

THE BEAUTIFUL new building of St. Andrew's Church on Putnam Avenue, Detroit, is rapidly approaching completion. The next diocesan convention will meet there in November. The parish, under the able guidance of the Rev. W. O. Waters, is in a most excellent condition.

THE REV. W. D. MAXON, D.D., of Christ Church, Detroit, is spending a few weeks in England. He is expected home about September 1st.

AMONG the many activities of St. John's parish, Detroit, none is of more interest and value than that among the deaf-mutes. The Ephphatha Mission holds frequent services in the chapel of St. John's Church. A recent note from the missionary in charge of the work, the Rev. Austin W. Mann, says that such meetings will be held Sunday, August 24th, at 10:30 A. M. and 3:00 P. M. These services are attended by persons from Detroit, Wyandotte, Dearborn, Mt. Clemens, Pontiac, and other places, the electric railway lines enabling many to come. Mr. Mann says that since his last visit here he has been all over his large parish. Last Sunday he was at the Pittsburgh mission, and is now visiting the missions at Cleveland, Toledo, Detroit, Ann

Arbor, Kalamazoo, Grand Rapids, Dayton, Cincinnati, Hamilton, and Danville. At the last place the third reunion of the Kentucky deaf-mute alumni association meets early in September, at which Mr. Mann has been asked to act as chaplain.

THE REV. C. E. WOODCOCK of St. John's Church, Detroit, is on a fishing trip in the Lake Superior region.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Clericus Formed—Improvements at Racine and Nashotah—Barron—Delton—Guild Hall for Whitewater.

AT THE INVITATION of the Rev. Frank A. Sanborn of the Cathedral, the clergy of Milwaukee and vicinity met at the clergy rooms of the Cathedral on Monday, August 18th, and organized a Clericus for social and literary purposes, and especially for bringing the clergy of the city and vicinity into frequent social intercourse. The Rev. James Slidell, rector of St. John's, was chosen President, and the Rev. A. L. Bennett of St. Mark's, Secretary. It is hoped that the organization may be a factor in promoting greater comity and harmony in the see city.

TWO PROMINENT citizens of Racine, who have hitherto been liberal friends of Racine College, have added \$5,000 to their previous gifts, for the purpose of completing the replenishment of Taylor Hall, the last of the old buildings to be put into thorough modern condition. This will wholly refit that noble building and also fully equip the gymnasium and laboratory. This work is now under way, thus completing the entire renovation and modernizing of all the property of Racine College. The grammar school opens in September with prospects fully up to those of the College in its palmiest days.

AT NASHOTAH various repairs and refitting are being made during the summer. New plumbing is being put into Shelton Hall at a cost of \$300, and the chapel interior is being re-decorated at a cost of \$300 additional.

A RECTORY is under construction for the mission at Barron, and will be ready next month for occupancy by the missionary, the Rev. Henry Harris.

THE NEW church at Delton will be finished in September, when it will be dedicated by the Bishop.

A MEMORIAL guild hall is to be erected in connection with St. Luke's Church, Whitewater, at a cost of some \$3,000 as the gift of Mrs. Dr. Fielding, now of San Antonio, Texas, in memory of her mother, the late Mrs. Marie L. Cook, who in her will left \$3,000 toward the endowment of the parish. Mrs. Fielding came from her distant home to be present at the recent celebration of the 60th anniversary of the parish, and while there made known her intention to add to the fabric. The work will be commenced at once.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

St. Paul Notes—Minneapolis.

A RECEPTION was tendered the rector of St. Philip's (colored) Church, St. Paul, the Rev. E. W. Daniels. The Rev. Irving P. Johnson of Gethsemane, Minneapolis, and Archdeacon Haupt were the principal speakers. Mr. Daniels is a native of the West Indies, born at St. Thomas. He graduated in 1899 from St. Augustine's College, Raleigh, N. C., and was chosen valedictorian in a class of 34. He graduated also with first honors from the General Theological Seminary in New York in 1902. He worked in St. Philip's mission in New York City for two years and was a lay missionary among the colored people in the South for two years.

A "CORONATION" service was held in the Good Shepherd Church, St. Paul, Saturday,

August 9th, by the rector, the Rev. W. C. Pope. In the chancel were the Rev. F. L. Maryon of Kemper Hall, Kenosha, Wis., the Rev. C. H. Shutt, rector of St. Peter's, and the Rev. G. M. P. Pridham of St. Paul's. A heavy rain storm passed over the city about service time and consequently the attendance was not as large as it otherwise would have been. The hymns sung were the same as those used at the Coronation service in Westminster Abbey. During the course of an eloquent address the rector said:

"Hanging on the walls of the State Historical Society at the Capitol is an interesting document, a *fac simile* of Magna Charta, according to the copy preserved in Lincoln Cathedral. The instrument gave to the barons of England the rights which they claimed. The trading classes obtained their rights in Oliver Cromwell's time, and in 1848 the Chartists made demands for the laboring classes which have since been extended to them.

"To England we are indebted for the principles of liberty imbedded in the Constitution of the United States. The sober earnestness with which the Anglo-Saxon pursues its quest for liberty is illustrated in our Declaration of Independence, and the Revolutionary War, by which it was enforced, compared with the French Revolution.

"Our race having secured liberty for itself, is anxious to extend it to others. It should be a matter of profound gratitude to our Heavenly Father that the Anglo-Saxon race is found in every clime and longitude, elevating the aboriginal inhabitants of every land.

"The English Church has been a chief factor in effecting these beneficial results. It was united under one head, the Archbishop of Canterbury, before its component nations were united under one King, and the unity of the Church paved the way for national unity."

[Continued on next page.]

HIT A SOLDIER.

The Experience of One of Our Men.

The soldier boys who fought during the Rebellion went home as a rule in pretty bad shape, caused by exposure and improper food and the use of quantities of coffee which left its mark in the wreck of many a stomach. Merrill Hutchinson of Reading, Mass., tells his experience.

"I am an old soldier who served all through the war of the Rebellion, and my coffee drinking commenced when I enlisted. I drank it three times a day, and at the close of the war returned home almost a wreck.

"For years I had dyspepsia of the worst kind and could not drink anything but warm water or warm milk, nor eat enough to hardly keep a man alive. After suffering this way for years, and half living, I was told by a friend of your Postum Coffee.

"At first I refused to even try it for I thought it meant more suffering for me, but at last I consented and it did taste mighty good, for I was a dear lover of coffee.

"I waited for the distress in my stomach that always had come with common coffee, but it never came. I drank it at first very carefully and then got reckless and wanted it every meal, and for over five years now I have been drinking nothing else. I have no dyspepsia now, no trouble about eating anything. My weight, when I began using Postum Cereal Food Coffee, was 125 pounds. I am now 62 years old and weigh about 160 pounds and am solid as a rock and able to do a day's work with any of the boys. Now I do not claim that Postum Cereal is a medicine, but in my own case it is both victuals and drink. I think that when Postum Coffee is properly made it is far ahead of coffee."

IT REQUIRES a well-kept life to do the will of God, and even a better kept life to will to do His will. To be willing, is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and must only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease. No, there is nothing rarer in the world to-day than the truly willing soul, and there is nothing more worth coveting than the will to will God's will. There is no grander possession for any Christian life than the transparently simple mechanism of a sincerely obeying heart.—Professor Drummond.

STATE OF OHIO, CITY OF TOLEDO } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL }

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

HALF RATE TO TORONTO

EXPOSITION AND FAIR.

Route:—Wabash and Canadian Pacific. Rate from Chicago:—\$12.40 for the round trip. Dates of sale:—Aug. 30th to Sept. 2nd, inclusive. Return limit:—Sept. 15, inclusive. Write for maps and time-cards. F. A. PALMER, A. G. P. A., 97 Adams St., Chicago.

STERLING SILVER PINS



THE above cut represents the full size of the Sterling Silver Pin, which will be found desirable for individual gifts, and for Sunday School or Choir rewards. They are made strong and substantial.

Single Pins, **25 cts.** post-paid.
Per Dozen, **\$2.50** post-paid.

These Pins are made especially for us, and are guaranteed sterling.

The
YOUNG CHURCHMAN
Co.,
MILWAUKEE, WIS.

GETHEMSEME CHOIR, Minneapolis, is spending two weeks in camping at Frontenac, in a very enjoyable manner.

MISSISSIPPI.

HUGH MILLER THOMPSON, D.D., LL.D., Bishop.

New Church at Greenwood.

THE NEW CHURCH at Greenwood was ready for the initial services to be held within its walls on the first Sunday in August. A large congregation was gathered. It had been hoped that the sermon might be preached by the Rev. P. G. Sears, but the latter was unable to be present, and the rector, the Rev. C. W. Hinton, supplied his place. An evening sermon was preached by the Rev. W. C. Whitaker of Jackson, who the next day delivered an address at the laying of the corner stone, which was put in its place, though the structure had already assumed considerable proportions. The edifice is of brick and cost about \$9,000, which was raised almost wholly within the congregation, and which is independent of the windows and furnishings, the latter being about \$1,200. The building will be consecrated when the Bishop returns to the Diocese after his vacation, at which time the missionary will be ordained to the priesthood. The work at Greenwood will hereafter be united with that at Granada, at which latter point Mr. Hinton will reside, surrendering charge of his present work at Clarksdale.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Deaf Mute Missions.

THE WOMAN'S AUXILIARY of Emmanuel parish, Old Orchard, devoted the meeting of August 8th to the study of Deaf Mute missions—a most appropriate subject for a meeting falling so near Ephphatha Sunday. By invitation, the Rev. J. H. Cloud, missionary to deaf mutes, was present and gave information concerning local and general deaf mute work.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

New Church for Virginia City.

A NEW and handsome memorial church is to be erected for the parish of St. Paul's, Virginia City, at a cost, when complete and furnished, of some \$20,000. The donor is Mrs. Mary B. Elling, widow of the late Henry Elling. The new church will take the place of the present edifice, which is one of the historic landmarks of the State, built under the direction of Bishop Tuttle in 1864. Virginia City was Bishop Tuttle's first place of residence after his consecration as Bishop of Montana, Idaho, and Utah, and he was the first rector of the parish. The present rector, the Rev. Chas. Quinney, entered upon his duties Dec. 1st, 1900. The new church will include a fine pipe organ and other fittings, as well as a large memorial window.

Speaking of the proposed gift in his sermon on the first Sunday in August, Mr. Quinney said:

"In a letter recently received by me from Bishop Tuttle, he says: 'I am delighted to hear that you are to have a new stone church. I beg you to give to dear Mrs. Elling the expression of my warm and grateful approval of the generous way in which she is to provide this excellent memorial to her husband. He was always a steady helper in the early Church work of Virginia City.' Continuing, the Bishop said: 'My heart and memory turn to the dear old gulch and hillsides of Virginia City, and the only fleck of sorrow I feel for your new church is the thought from this far distance of the death of the old one, which is very, very dear to me. My faith went into it; my loneliness from the old log cabin on the hill back of it went into it; my hope and prayers went into it;

my love and gratitude to the dear and generous old Virginia City friends went into it; and my tears flow in thinking of it all. God guide and bless you in your work in dear old Virginia City. Tell the people I love them and never, while the heart keeps the blood flowing, shall I forget them.'"

Concluding, Mr. Quinney said:

"The old church, composed of wood and plaster, will soon come down and be among the memories past. But the Church composed of living members will go on, fighting against sins and doubts and fears, until we join the Church Triumphant above. This outward structure will come down, but the beautiful new stone church will stand on the same spot, and it will be dedicated and consecrated to God and His service."

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Anniversary at Pine Plains.

THE FEAST of the Transfiguration was observed with due solemnity and great joy at the Church of the Regeneration, Pine Plains, Dutchess County, for it was kept also as the 45th anniversary of the commencement of regular Church services in Pine Plains. On the eve there was full choral evensong, with music by the vested choir of St. Paul's Church, New York City. The sermon was preached by the Rev. R. Van Kleeck Harris, rector of Christ Church, Red Hook. Just before the blessing, a solemn *Te Deum* was sung as an act of thanksgiving for mercies vouchsafed to the parish in the past. The church was crowded with a reverent and attentive congregation. On the feast there was an early celebration at 7:30 A. M., matins at 9, and a choral celebration of the Holy Eucharist at 10. The rector was celebrant and the Rev. R. V. Harris, deacon.

At 3:30 P. M. there was a special thanksgiving service at the old Union chapel, Bethel—two and one-half miles out of the village—where the first regular Church services were held 45 years ago. The Rev. J. Starr Clark, D.D., late Dean of the Convocation of Dutchess, delivered an interesting historical address, and the rector administered the Sacrament of Baptism. The rector, the Rev. H. Newman Lawrence, in his anniversary sermon, preached on the previous

Sunday evening, from the text, "Other men have labored and ye have entered into their



CHURCH OF THE REGENERATION, PINE PLAINS, N. Y.

labors" (St. John iv. 38), and spoke of the valuable and self-denying labors of the clergy who had served the parish in the past, re-

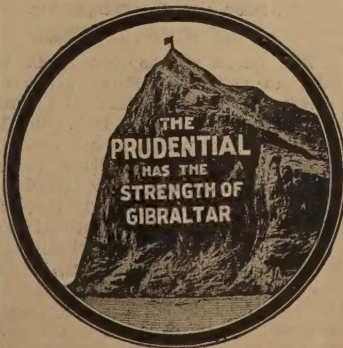


INTERIOR—CHURCH OF THE REGENERATION, PINE PLAINS, N. Y.

ferring in particular to the Rev. Frederick Sill, Rev. T. E. Pattison, Rev. F. E. Shober,

"The Mould of a Man's Fortune,"

says Bacon, "is in his own hands." Especially is this true now, when he can, by means of Endowment Life Insurance, accumulate a fortune by moderate yearly, half-yearly, or quarterly instalments.



The Prudential

Insurance Company
of America

JOHN F. DRYDEN,
PRESIDENT.

HOME OFFICE,
NEWARK, N. J.

Write for Information—Dept. 75.

and Rev. W. C. Grubbe. The services commenced by the Rev. Frederick Sill in 1857 resulted in the formation of the parish on Nov. 14th, 1859. The corner stone of the present church was laid on Sept. 5, 1860, and the building consecrated on May 26, 1864, by Bishop Horatio Potter. Since then a chancel has been added and a rectory built.

Pine Plains is a pretty and healthful village in the northeast corner of Dutchess County, and the Church of the Regeneration has for several years past borne witness to the Church of the Creed—One, Holy, Catholic, and Apostolic. The Holy Eucharist is celebrated on all Sundays, saints' days, and Holy days. Morning prayer is said daily, except in the coldest winter months, and the church is always open for private prayer and meditation.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Death of Rev. Dr. Benson.

AT MIDNIGHT on Aug. 17th occurred the death of the Rev. Edward C. Benson, D.D., LL.D., professor of Latin at Kenyon College, Gambier. Dr. Benson was the senior of the Gambier professors, having been connected with the institutions since 1854. He was an Englishman by birth and a graduate of Kenyon College, taking the degrees of B.A. in 1849 and M.A. in 1852. Latterly he also received the degrees of D.D. from the University of the South, and LL.D. from the University of Nashville. He was ordained by the late Bishop McIlvaine as deacon in 1853 and as priest in 1868. The first year of his ministry was spent as missionary at De Vall, La. In 1864 he was appointed principal of Harcourt School, Gambier, which position he retained until 1867, when he received his appointment as professor in Kenyon College. His connection with the University village, therefore, lacks only two years of extending over half a century. Dr. Benson's chair in the college was recently endowed by the alumni in his name. The burial was appointed for Wednesday afternoon, Aug. 20th.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

New Buildings—Several Bequests—St. Simeon's Choir—Chester.

AT ST. GEORGE'S mission, Richmond, Philadelphia, where much disheartenment existed a year ago, courage has been revived under the Rev. Abel J. Arkin, and the Convocation, believing the field to be a promising missionary work, granted a larger appropriation than had previously been granted to missions. The congregations have trebled in number, deep interest has been aroused, and a bright outlook is in evidence. The trend of population is surrounding the chapel, and this, together with the growth of the congregation and societies, has brought about the necessity for enlarging the building. Work is now progressing on the addition, an extension of 31x38 feet being added, thus providing for at least 75 more people. The improvements also include the enlargement of the chancel, providing rooms for choir and vestry, and a basement room of about 40x60 feet adaptable for Sunday School and general parish purposes. The present space available for all such work has been one room 18x20 feet. In the new part of the chapel windows will be placed, which were used in the old Church of St. Martin's-in-the-Fields, Wissahickon Heights. Not including any furnishings, the cost of the improvements will be about \$1,500, which sum is in hand. The new era upon which St. George's has entered is bright and full of encouragement.

THE RECTORY building of the Church of Our Saviour, Jenkintown (the Rev. Roberts Coles, rector), is being raised about four feet, to accomplish which, will be an engineering

feat of no small proportion, the building being a stone structure. The situation of the rectory being upon the low part of the grounds, the cellar has been continually damp, and this is supposed to be one cause of the poor health of the rector. It is hoped the work will be fully completed in time for the Rev. Mr. Coles' return from his vacation, the first week in September.

BY THE WILL of Mary Elizabeth Jackson of Philadelphia, who died at her home, July 22, several charities become beneficiaries. After the death of her cousin, Mary J. Jackson, \$6,000 will revert to the Philadelphia City Mission of the Church, to be used to endow a free bed in the Home for Consumptives, said bed to be in memory of William Arthur and Francis Aristide Jackson. Absolute legacies, under the same will, are, \$5,000 for the endowment of a bed in the Pennsylvania Hospital, in memory of Dr. Samuel and Elizabeth Barker Jackson; \$5,000 to the Episcopal Hospital, for a free bed for incurables in the Harrison Memorial Annex, patients suffering from cancer to be given preference. The sum of \$1,000 is bequeathed to the Domestic and Foreign Missionary Society.

THE MEMBERS of the choir of St. Simeon's Church, Philadelphia (the Rev. Edgar Cope, rector), enjoyed their ninth annual outing at Cape May Point, N. J., and were joined by the choir of St. Paul's Aramingo. Headquarters were made at the Surf House, which was filled to its utmost limit.

On each Wednesday and Friday during the period these choirs were present, choral service was held at St. Peter's-by-the-Sea, a full vested choir rendering the music, and a large number of summer visitors being in attendance.

Great skill and energy are needed to successfully manage so large an outing, but the indefatigable rector of St. Simeon's was fully equal to the occasion.

MENTION has been made in this correspondence of the intention of the parishioners of St. Paul's, Chester (the Rev. Francis M. Taitt, rector), to place a chancel window in the church as a memorial to the late rector. The design has now been selected and the order placed with Messrs. Tiffany & Co. of New York City. The window will represent the scene of the Conversion of St. Paul.

QUINCY.

F. W. TAYLOR, D. D., Bishop

Death of Benj. E. Hall.

THE PARISH at Rock Island is bereaved in the death of Mr. Benj. E. Hall, senior warden of the parish, who passed to his rest on Wednesday, August 13th. He had reached the age of 82 years, and his death is said to have occurred from the weakness incident to old age. The burial service was on the 15th, when there was a requiem celebration at which the Rev. Geo. H. Kaltenbach, assistant in charge of the parish, was officiant.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

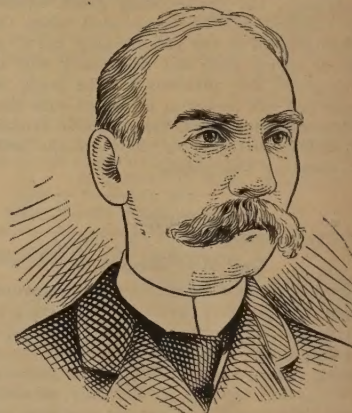
Death of Rev. Dr. Wheat.

THE DEATH of the Rev. J. C. Wheat, D.D., an aged and retired priest of the Diocese, occurred at his home at Lynwood on the morning of August 12th. Dr. Wheat was one of the oldest, if not actually the senior, of the American clergy, having already celebrated his 92nd birthday. His ministry extended over seventy years, and it is said that during all that period he never accepted any salary for his priestly services. He was a native of Washington, D. C., and was ordained both to the diaconate and to the priesthood by Bishop Moore, after a collegiate course at Kenyon College. His principal work, in which he was engaged for

COPPER CURES CONSUMPTION.

New Treatment for Consumption Indorsed by Member of British Tuberculosis Congress—"Antidotum Tuberculose" (the Copper Cure) Marvel of the Medical World—Hope for All, No Matter How Bad Off.

Benefits Congressman Dingley's Son and Cures Others of Quick and Galloping Consumption and Tuberculosis in their Own Home—Any One Can Find Out About it Free—Let Every Reader of The Living Church Write the Company at Once.



O. K. BUCKHOUT,

Chairman Kalamazoo Tuberculosis Remedy Co. (Ltd.), and Member of British Tuberculosis Congress.

Consumptives need not worry about their future any more, as the long-looked for cure for consumption has at last come out, and a cure is just now as sure as in ordinary disease. To satisfy yourself of this you have only to write the Kalamazoo Tuberculosis Remedy Co., 278 Main St., Kalamazoo, Mich., of which the chairman is Mr. O. K. Buckhout, a noted member of the British Tuberculosis Congress, composed of world-famous men who have made consumption a life study. This cure is something entirely new, and is called "Antidotum Tuberculose" or the Copper Cure, and is the only discovery we know of that absolutely kills all tuberculosis germs which cause consumption, as unless this is done, the disease cannot be cured. As the name of the remedy tells, its chief ingredient is copper, which metal has at last been found to be the deadly enemy of the consumption germ. "Antidotum Tuberculose" is the original copper cure.

You can tell if you have consumption by the coughing and hacking, by continually spitting, especially in the morning, when you throw yellow and black matter, by bleeding from the lungs, night sweats, flat chest, fever, weak voice, peculiar flushed complexion, pain in chest, wasting away of the flesh, etc. Find out how the Copper Cure kills the germs, then builds up the lungs, strengthens the heart, puts flesh on the body and muscles on the bones until the consumption is all gone and you are again a strong, healthy, robust man or woman.

Don't doubt this, for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley, of Dingley tariff bill fame, who went west and south for relief and didn't get it, and came back with death staring him in the face and was benefited by Antidotum Tuberculose after all else had failed. It cured John Devries of Kalamazoo of galloping consumption; Adrian de Die, 1638 S. West St., of quick consumption; Paul de Smith of Dalton, Mich., and many cases that had wasted away to skeletons.

So don't give up hope, and don't spend your money in travel. Attend to it right away, for consumption spreads to other members of the family. Write to-night to the Kalamazoo Tuberculosis Remedy Co., 278 Main St., Kalamazoo, Mich., and they will send you books free of charge telling you how the Copper Cure will cure you in your own home in a very short time.

[PUBLISHERS' NOTE:—The foregoing advertisement is inserted, contrary to the usual practice of THE LIVING CHURCH with respect to similar advertisements, only after the advertising department has taken testimony from apparently disinterested persons who claim to have been benefited by the treatment mentioned.]

nearly half a century, was educational, first as vice-principal of the Virginia Female Institute at Staunton from 1849 to 1874, and then, from 1874 to 1894, as principal of the Episcopal Female Institute at Winchester, Va. In connection with this work he performed such clerical services in adjoining parishes as he was able to, having the charge, during the entire period of his work at Staunton, of the Boydon chapel near that city and of the work at Port Republic. While resident in Winchester, he was for some years assistant at Christ Church in that city, and afterward rector of Lynwood parish. He retired from active work in 1894, since when he has resided quietly at Lynwood. There he was buried on the afternoon of the 13th inst.

He is survived by four sons and one daughter: Dr. Lewis Wheat of Richmond, J. C. Wheat of Winchester, C. C. Wheat of Staunton, John C. Wheat of New York, Miss Eleanor Wheat of Rockingham County, Va.

CANADA.

Resignation of Bishop Ridley—Illness of Bishop Pinkham—News of the Dioceses.

Diocese of Caledonia.

MUCH REGRET will be felt at the news which was published August 12th of the resignation of Bishop Ridley. The Diocese, which is one of four into which British Columbia is divided, has been presided over for the last 23 years by the Rt. Rev. William Ridley. He came to the province from England, being sent out by the Church Missionary Society. The Bishop is an accomplished linguist, speaking seven languages. Before going out to Canada he had done excellent work in India as a missionary. His devoted work in the Diocese of Caledonia will be long remembered, and the cheerful manner in which he made light of his hardships as a missionary. The fire at Metlakahla which destroyed his fine church and the buildings connected with Church work there, was a severe blow, but already some of them have been rebuilt. That which could not be replaced were the results of his 20 years' labor in translations into the Indian tongues. Bishop Ridley is at present in England.

Diocese of Calgary and Saskatchewan.

A TELEGRAM received August 8th, tells of the serious illness of Bishop Pinkham, in London, England.

Diocese of Huron.

BISHOP BALDWIN held a Confirmation at St. Mary's Church, Pelee Island, July 22nd. After evensong the Bishop presented to the church a beautiful silver Communion set as a thank offering for peace, on behalf of the Bible Prayer Union of Bishopstowe, London, Ontario. The London city parishes held a joint service on Coronation day in St. Paul's Cathedral, at which the Mayor and corporation attended.

Diocese of Fredericton.

A PIECE of land has been given to the parish of St. Paul's, Rothesay, as a site for the new rectory.

Diocese of Quebec.

BISHOP DUNN was holding his Gaspé Confirmations during the first two weeks of August. By the 10th of August all the coast Confirmations were finished, and on the 11th and 12th the Bishop held a visitation of the clergy of the rural deanery of Gaspé at New Carlisle.—THE RT. REV. DR. DUMOULIN is the special preacher at the Cathedral, Quebec, during the month of August, while the Dean is absent in England. The Rev. Dr. Scarth, rector of Lennoxville, and rural dean of St. Francis, has been appointed to the vacant canonry and will be installed on the return of the Dean in September. —AMONGST the improvements now completed

at Bishop's College, Lennoxville, on the University buildings, is the Robert Hamilton memorial. The central tower of the Arts building has been raised, and new buttresses and a new entrance added. A house for the professor of Classics has been built within the college walls.

Diocese of Moosonee.

BISHOP NEWNHAM hoped to return from Moose Fort, after settling his family there, to be present at the Synod in Winnipeg in August, when Archdeacon Lofthouse, Bishop-elect of the new Diocese of Keewatin, was to be consecrated. The Rev. I. Bird Holland, who has been at work in the Diocese for the past two years, came down to Montreal to be married in July, and returned with his wife in August. The Bishop's canoe was to take them back to Moose. Much regret is expressed at the loss by death of the Rev. John Sanders, a faithful worker in the Diocese for 26 years. He was an Ojibway by birth, but was able to speak Cree and English. He entered into rest after a short illness.

Diocese of Montreal.

IN MANY of the city churches in Montreal, Coronation services were held on Sunday, August 10th, and sermons were preached with reference to that event. The processional hymn sung at the Church of St. John the Evangelist was one composed by Canon Welsh of Toronto, for the occasion. The National Anthem was sung at the beginning of the service and a *Te Deum* at the end.

THE WEALTH, however large, of one man does not necessarily involve the poverty of any other man. It is a great error to suppose that the wealth of the world, or of any community, is a fixed, limited sum, like the shares in a bank, so that if you should get a dollar more than you now have, I must put up with a dollar less than I now have. There are indeed cases where one's gain involves another's loss: where, that is, a man's gain is got through open or occult, legal or illegal robbery. But wealth can increase, increase to any sum, without this or any injustice.—E. BENJ. ANDREWS, in *The Cosmopolitan*.

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On account of the meeting of the Brotherhood of St. Andrew, the Wabash Road will sell excursion tickets from Chicago to Boston, October 7 to 11, at one fare (\$19) for the round trip. By deposit and payment of 50 cts. the limit may be extended to Nov. 12th. Write for maps and time-tables. F. A. PALMER, A. G. P. A., 97 Adams St., Chicago, Ill.

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The Magazines

IN THE August number of *The Church Eclectic*, the very interesting series of historical sketches of various portions of the Anglican Communion, which have appeared in that magazine during the past year, is continued in the form of the first installment of "The Church in South Africa in the Nineteenth Century," which is brought to the time of the excommunication of Bishop Colenso. The author is the learned Dr. Wirgman, the best known of the clergy of South Africa. He shows what a deplorable state the Church was in at the time of the consecration of Dr. Gray, the Metropolitan whose action in trying, deposing, and excommunicating Bishop Colenso, made him known thirty years ago throughout the world. The events which led up to that sad affair are lucidly stated. Dr. Wirgman says: "There is a loose notion extant that Bishop Colenso was condemned solely for his acceptance of the 'Higher Criticism' of the Old Testament. This is untrue, for although his work on the Pentateuch formed part of the indictment against him, the main heresy upon which he was condemned was based upon his *Epistle to the Romans*, and his denial of the Catholic Faith with regard to our Lord's Person and work. Bishop Colenso came to believe that orthodox Christianity was a solar myth."

In the same magazine, Dr. Dix contributes an appreciative memorial of Dean Hoffman, and the Rev. H. H. Oberly, D.D., a valuable paper on The Cathedral System in America. Dr. Oberly says:

"Finally, the model Cathedral should not be a parish church in the remotest degree. It should have no body of parishioners, no pewholders, no registered attendants. It should be free and open to all the world, accessible at any hour of the day to any human being who chooses to enter the church to pray, to worship, to be instructed. The caputular clergy should never be called upon for any pastoral duty. Their ministrations should be confined within the walls of the Cathedral, except in so far as diocesan duties called them to other churches, or invitations were given them by parochial clergy."

But this, as he states, means liberal endowments, and we should hardly agree with him that "if endowment is not forthcoming the Cathedral should wait." It is indeed wise that the severance of the parochial organization should be a *sine qua non* of a Cathedral, as being essential to the security of the perpetual rights of the Bishop in the church. This is accomplished in a number of our Cathedrals—notably at Milwaukee—without the dissolution of the congregation, which, with no vested rights and no control over either fabric or services, does yet worship regularly at the Cathedral and support the work.

Beside other useful articles, original and selected, the several utterances of Bishops relating to the proposed Mexican consecrations, are gathered and re-printed in chronological order.

THE *Edinburgh Review* for July is quite an interesting number for mid-summer. The "silly season" does not always reach up into the high literary altitude of quarterlies. The first article, on "The Decline and Fall of the Second French Empire" places the blame for that catastrophe where it belongs, on the shoulders of Napoleon la Petit himself, owing to his indecision and vacillation. "War and Poetry" is an essay, that might have served for a girl graduate, but we gather from it that it is not the greatest poets who have written the best war poetry. The article on "The Albanian Question" is replete with valuable information, and is a sequel to one on the Macedonian Problem in the number for

October last. "The Last Voyage of Ulysses" is mainly a review of the recent dramas of Robert Bridges and Stephen Phillips on that subject. "The Causes of English Scenery" deals with Lord Avebury's book on that subject, and is far from being dull. The author of this volume has illuminated his subject with painstaking research, all which is highly appreciated by the reviewer. "Some racial contrasts in Fiction" is a review of two recent French and one English (or Irish) novels, and the racial contrasts are those of the Anglo-Saxon and the Gallic or Celtic. "The Royal Palace of London" is a paper pertinent to present events, the succession of a new monarch and his coronation. Valuable and sometimes curious information is contained in it. "Victor Hugo" is evoked by the completion of the publication of that author's works in forty-seven volumes. The review is sometimes caustic and hardly gives the author the credit he deserves as being the pioneer of the romantic revival in France. Too much space is given to his poetry, which few of us read, and too little to his prose, with which everyone is familiar. This is followed by "Modern English and French Dramas," which is written in a lively style of criticism, and covers a great deal of ground. "The Mastery of the Pacific" is a review of the book of that title by Mr. A. R. Colquhoun, and another on China and the Powers, by Mr. H. C. Thomson. It is a good article, quite luminous and sensible. "The Education Bill" receives much criticism in a long article. "Peace in South Africa" is the most hopeful of all the many papers on South African affairs which have appeared in this review for the last three years. Well it may be such, for the end of the war brings unbounded relief to the British Government and the public.

THE FIRST instalment of Mrs. Barr's new love story, Thyra Varrick, appears in *The Delinicator* for September, and judging from this first chapter it will hold the reader's attention to the end by its fine characterizations, beauty of thought and language, and spirited action; it is superbly illustrated. The second section of *The House that Jack and Jill Built* tells about the old-fashioned garden and how it was made, and the pictures are delightful. The influence of the noble Vittoria Colonna on the life of Michael Angelo furnishes material for a notable addition to the series of Authors' Loves by Clara E. Laughlin. An interesting paper on Julia Ward Howe, lovingly called the grand old woman of America, also appears in this number. There are two spirited short stories by well known writers, innumerable articles on fancy work and domestic interests; stories and pastimes for children, window gardening, home entertainment, etc., etc.

AN ORDER has been issued by Postmaster-General H. C. Payne, under date of July 10th, instructing postmasters at all postoffices to redeem, after August 1, 1902, in postage stamps or other stamped paper only, and from the original purchasers, uncanceled and unserviceable postal cards at seventy-five per cent. of their face value.

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